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A VISIT TO THE ORIENTAL PATRIARCHS*

A Conference given at Rome on the 11th of December, 1927 before a large gathering of bishops, ecclesiastical dignitaries and the representatives to the Holy See of France, Spain, Belgium, Poland aud Roumania.

By Msgr. Michael d' Herbigny, Titular Bishop of Illion

On the 4th of July, 1927, in accordance with a command of holy obedience I left Rome to prepare for a short journey to the East. This trip was not undertaken in my offical capacity, nor for the execution of any business but entirely for my own instruction. My principal purpose was to confirm the testimony both written and oral which had been given concerning the people of the Orient. My observations of the inhabitants were made so leisurely and the time passed so quickly that it was difficult to realize that I had set out with a definite purpose, namely to learn something of the country.

VELEHRAD

Velehrad in Moravia was my first stop. At the end of the Ninth Century Velehrad was the capital of the Slavs and the See of the Saintly Apostles Cyril and Methodius. To-day the simple folk are perpetuating a custom, begun twenty years ago, of convoking religious conferences relative to union with Rome; the only item of discussion in these meetings which seems to interest the members is the similarity between their church and the church of Rome. I was about to witness the fourth of these reunions since 1911 and I can assure you that although I have seen real signs of progress during these years, the assembled people have not yet increased their knowledge of Christ and of His Church.

It was necessary for me to pass through Vienna at a

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time when echoes of the revolution were still in the air. After a delay of some five or six days, owing to the uprising, an almost empty train left Munich for Vienna on the afternoon of July 19th. We were delayed from entering that city for more than two hours on the morning of July 20th. And our entrance was made with exasperating slowness. Flags were at half mast on the public buildings and on not a few of the residences.

The walls were all that were left of the Palace of Justice, an excellent piece of architecture, which I had visited sixteen years before, and even they were blackened by the smoke of the combats.

Order was soon restored. Msgr. Seipl proved himself to be the most capable man in the state. In the midst of his enemies and in spite of their very violent threats, he remained calm and fearless. He was quick in putting his plans into execution but never reckless. And as a result he finally succeeded in bringing the opposing factions together to arbitrate their differences. He surely can boast of having saved the city and the state from the toils of a most dire conspiracy. Most truly does he deserve the title "Defensor Civitatis".

There were twelve ecclesiastics of different rites on our train and we had abundant time for discussion especially on the outskirts of Czecho Slovakia. The customs officials were most courteous but we had to wait two or three hours on the train in Uh Hradiste. Automobiles were waiting to take us to Velehrad.

Monseigneur Peter Aziz Hoh, the representative of the Chaldean Catholic Patriarch accompanied us. He is Bishop of Arad as well as Patriarchal Vicar of the Chaldeans of Egypt and was visiting central Europe for the first time. The two papers which he read at this congress caused considerable comment. Written in excellent Latin they described the attitude of the Nestorians on the Epiclesis and their activities and opinions with regard to Papal Supremacy. The dioceses which rebelled against the Third Council of Constantinople, which was called the Council of the Three Chapters, sought refuge in Persia outside Byzantium. They planned to defend the position of St. Leo and the Holy See against the

usurpation of the Empire. Although heretics in fact, those Nestorians were at heart loyal to the Successors of St. Peter and unthinkingly they became the champions of the See of Rome and staunch defenders of the Pope.

The Chaldean bishop officiated according to his rite in the great Basilica of Sts. Cyril and Methodius. His presence there caused many geographical doubts among the people of the city. One of them on seeing him, declared "he is a bishop, a native of the land of the Magi, and he comes from Egypt."

We were treated to another instance of the geographical problems of the natives at the station where a young country maiden who evidently considered herself a little better informed than the majority of the people was explaining to all within earshot that all the bearded ecclesiastics were Serbian clerics who had come to Velehrad to join the Union. My beard was just showing signs of life. Then another interested party inquired, "Who is the president of the Oriental Institute who has come from Rome ?". "He is a Serbian bishop who is going to be converted," was the reply. "Well then, who is the bishop who has come from Egypt ?" "Well, Egypt is a Serbian colony, so he is a Serbian also." This lesson in geography provoked a great deal of laughter among the members of the Congress who were there.

In view of the purpose of my mission, the Congress of Velehrad which was attended by twenty bishops both Oriental and Latin, was entirely devoid of interest. And so on the afternoon of the 24th, the day on which the Congress opened, I left Velehrad for Budapest. From the train, as we passed through Eztergon, I could see the Seminary and the Episcopal Palace. Their thriving appearance gave no indication of the scene which was going on within. For inside the Episcopal Palace, the Primate of Hungary, Cardinal Czernoch was dying. The news of his death arrived the next morning while the Nuncio was making his thanksgiving after Mass. The civil authorities ordered all the flags in the city to be lowered to half mast, as a sign of the general mourning.

ROUMANIA

The spectacle of a civil war had already greeted me in Vienna on July 20th and again on July 25th I was to behold another war, this time in Roumania. It was caused by the death of King Ferdinand. Many revelations awaited me in that country and on July 24th I witnessed one of the most remarkable of these.

In the first diocese of the Uniate Roumanian Rite, the civil and Orthodox authorities, taking advantage of the absence of Monseigneur Frenti, who was detained in Bucharest for the royal obsequies, concealed from the people the fact that in his last illness their king had requested that the Holy Sacrifice of the Mass be celebrated in the royal chamber by a Catholic priest and that the monarch had received the Holy Eucharist frequently.

Of these facts the people were entirely ignorant. The words with which the king had made his profession of the Catholic Faith were taken almost word for word from the Scriptures. The telegram of condolence sent by the Holy Father was also suppressed lest the people should learn that their king whom they venerated because of his efforts to unite the nation was a faithful child of the Catholic Church.

I have been able to establish on most irrefutable testimony that this pretense and simulation was a source of humiliation to the king and tormented him even in the last moments of his life. For a long time his wishes had commanded no respect even from the members of the royal family. The unhappy soverign considered his sufferings to be the just punishment for his faults. While lamenting the formation or lack of it in his children, he exclaimed: "A pious and Catholic education would have prepared them for the struggles against their passions and against scepticism and would have laid the foundation of a dynasty which would serve its country." Repentant and pardoned by the Church, the king joined his sufferings to the Passion of Christ and offered them especially for the welfare of his children. The prayers of the Catholics accompanied him even to the grave. But the Catholic clergy had to refrain from participation in the funeral ceremonies. The Schismatics claimed him as

a member of their sect when he was dead although during life he had not followed their beliefs.

Nevertheless all Roumania mourned the death of the king especially the Catholics of the Roumanian Rite in Transylvania.

In Gherla, a town of six thousand souls, is located the residence of a Catholic Bishop who is in charge of a diocese of six hundred thousand Catholics of the Roumanian Rite. All are loyal to their country and their Church. In this town as also in the town of Blaj the people are most devoted to their clergy who are poorer in the goods of this world than the clergy of the Schismatics but very much more zealous and cultured. Blaj, which I have just mentioned, is the seat of the Catholic Metropolitan, Monseigneur Suciu who was the celebrant of the Solemn Mass celebrated in the Oriental Rite in St. Peter's, Rome, in the presence of the Holy Father, in commemoration of the Council of Nice. In spite of grave illness he is an indefatigable laborer. Although he underwent three serious operations on his leg and finally had to have it amputated at the knee, he continued to direct his little flock. I visited him on Thursday, July 28th, and on Friday just an hour before I left the city he sent me the second volume of his new treatise on Fundamental Theology which had just been published that morning.

In a clear and convincing preface, he proves that the Roumanian people remained faithful to the Center of Catholic Unity for a considerable time. As long as Roumania maintained her independence she preserved the Roman civilization together with its arts, its culture, and Faith. But when the combined forces of her inimical neighbors were imposed upon her, she was forced to give up her liberty, her liturgy and her union with the Holy See. Her Catholic people who had been the object of persecutions for more than two centuries sought refuge in Transylvania. Blaj and her suffragan diocese resumed their union with the Holy See and prepared to raise up a free Roumania. The many evident proofs of this fact surprised me. For in this city of Blaj there are many centers of learning which have been flourishing for more than two thousand years. But the crowning glory of the city is the school of arts and manual training for

the orphans of the war, which the devoted and learned Metropolitan has established and presented to his people. Another proof of the loyalty of these people to the Holy See is the existence of a religous order of Roumanians who follow the Roumanian Rite. This religous order was founded to preserve the Catholic traditions and practices of the Catholic Roumanians. The best or at least the most impartial testimony of the relationship that exists between the Roumanians and the Catholics of the Roumanian Rite is given by Miron Cristea, the patriarch of the Schismatics who invited me to his palace on the afternoon of July 31st. I was accompanied by the Latin Archbishop, the youthful and energetic Monseigneur Alexander Cisar to whose influence I owed my reception. I could not have found a better advocate. A Roumanian, born in Bucharest, he has accomplished a momentous task. For he has erected, within very narrow limits, a building which serves as a seminary, a university and a hospital. All of these institutions though housed under one roof are maintained as entirely seperate enterprises. From the balcony of this magnificent structure, we were able to get a splendid panorama of Bucharest with its countless gardens which are indeed beautiful and enchanting. After viewing the enterprises of Monseigneur Cisar, all of which are directed towards the salvation of souls and the greater glory of God, it is not difficult to understand why he is revered as an excellent Roumanian. On the day of my arrival he had been introduced in the Royal Senate and for the first time the name of the Catholic Archbishop of Bucharest was inscribed on the rolls of that august body. The ovation which followed his speech was enthusiastic and prolonged. The chairman and members of the Senate gave him a most cordial reception. The press marveled at his profound learning and elegance of diction as well as at the significance of the solemnity of the occasion. His words proved a true oratorical triumph which completely overcame the most deep-rooted prejudice against Catholics and foreigners. From that day forth every Roman Catholic Roumanian was forced to feel that he was regarded as the most law-abiding of Roumanians.

None of the Schismatical ecclesiastics attended the ceremony in the Senate, a fact to which the Patriarch alluded though with a considerable amount of grace, when at five o'clock he received us at his residence. The palace of the Patriarch is really the acropolis. It rises in the center of a walled circle which is approached through an avenue arched by the branches of stately trees. At first sight it seems to be a miniature vatican. A squadron of Roumanian soldiers greeted us with military honors and presented arms at both our entrance and exit. On our arrival an ecclesiastical dignitary received us and conducted us to a large hall which was simply but beautifully furnished.

The Patriarch, who is one of the three regents of the kingdom, entered without any ceremony and after the first greetings had been exchanged, he conversed with us with no show of ostentation for about an hour and a half.

Miron Cristea, the Patriarch, is only fifty-two years old but his beard is already white. He wore a white soutane and a black leather girdle, in the manner of a monastic habit. Over this garb he wore a very full white cloak. He wore neither pectoral cross nor Panagia but from a chain around his neck was suspended an image of Christ set in diamonds. He congratulated the Catholic Archbishop on his enthusiastic reception in the Senate and on his excellent discourse, speaking slowly in Roumanian so that I might understand him and then he continued the conversation in German.

At considerable length, he explained his desire to send theologians from his patriarchate to the Catholic faculties of France. On the eighth day of April, 1927, he had admitted publicly in the Senate that many of the clergy were sadly deficient in virtue, piety and culture and that some of them were even losing the Faith. The responsibility for this latter evil is tracable to the faculties of the Universities. In great part they are laymen who after their minds have been poisoned in the Universities of Germany affiliate themselves with different political organizations, and often abandon faith and morals. The pupils of such men naturally imbibe the spirit of Atheism, the lack of a sense of morality and the Bolshevistic tendencies of their professors. Not so long ago the Patriarch

received a petition signed by many of his seminarians, the predominant theme of which reads as follows: "We are all Atheists and it is odius for us to continue our theological studies. In our degrees, therefore, you must omit the word ' theological ' so that we may be eligible for the universities of our own choice and may become useful servants of the State." " Surely, " continued the Patriarch, " t would be better if they would leave us before ordination. Otherwise we shall soon experience more of the sad consequences which I spoke of in the Senate, namely the presence of unbelieving priests who secure for themselves the good will of many false sects, which by means of Protestant money are daily increasing. During the past two years many of our most learned theologians have apostatized and accepted the false beliefs of these sects. And not content with their own spiritual destruction, they have inflamed the hearts of their followers with hatred for the Catholic doctrine."

The Patriarch paused in his narrative and said: " The problem is clear; our Theological Faculties are not fulfilling the mission entrusted to them. But where can we train others ? At the Protestant Universities in England or Germany ? This would mean the downfall of Christianity. It is useless to dream of sending them to Central Europe to-day. Our country of to-day must be enkindled with the spirit of ancient Rome. To send our students to Italy would be too advanced a step. Only France is left. Strassburg educated some of them. Some have endeavored to follow courses of instruction under Protestant teachers. Such a course of procedure is only too evidently useless for all practical purposes because sooner or later they leave us and not infrequently they renounce their allegiance to the Church."

In the course of the conversation I could see clearly that the Patriarch would send many of his theologians to Rome if the Catholic Faculties would grant degrees which the state would recognize. "It is impossible" he said, "to teach or study the Scriptures and theology in the strongholds of the Protestants and Modernists. I implore you, therefore, to recommend us to the Catholic Faculties."

I had been chatting with the Patriarch and was wondering whether or not he would tell us of his many and great labors, when he suddenly said: "I am going to tell you a very long story." Then in a confidential manner he began the story of his life. "I was born in the country and my ambition was to become the Archimandrite of Sibiu near my native town. I did not employ flattery nor did I seek the patronage of anyone. But I labored day and night. Today I am the Metropolitan Archbishop, the Patriarch." "And" I added quickly, "a Regent of the kingdom." "Ah " he smiled, "that does not bring me any joy. That office supposes troubles, labors, and weariness, many more than the king has to bear. His death has given rise to many disputes and problems which must be settled by the regents before being laid before the Ministers."

The Patriarch asked me a few questions about the Oriental Institute and then took up the question of the calendar. "You cannot realize," he began "the prejudice that exists and the number of disputes we have caused by abandoning the Julian calendar. To prevent any accusations of treason to the Orthodoxy by our adoption of the Gregorian calendar, we have inserted a slight change in it. Your calendar will serve you without the addition of a day for a few thousand years but our calculations will allow us to use the calendar without any change for forty thousand years." "It is very probable," Msgr. Cisar declared, "that we shall not be interested in calendars at that time."

The Patriarch then told us of a movement against the calendar which was set in motion by some ignorant persons but more especially by some monks who had come from Mt. Athos. The violent methods which they employed at Athens have been of no avail here. At Athens, a malicious crowd of these enemies of the calendar bribed three Orthodox Religious and a barber to seize the Metropolitan Archbishop and cut off his beard as he was entering the Church of St. Constantine to celebrate the Solemn Mass on May 21st. The leading spirit of the whole uprising in Greece was a Roumanian monk who had left Athos to defend the Julian calendar. According to the

Patriarch, this monk, Arseny Kottea, was driven out of Bucharest before passing over into Greece. It happened that during the solemn services of Easter this monk rushed into the sanctuary of the Patriarch's Sobor, which is not the Cathedral, but one of the principal churches, and in the presence of all the ecclesiastics, denounced the heresy of the new calendar. To avoid the scandal that would come from a dispute, everyone remained silent. After the services, however, the unhappy monk received the just punishment incurred by his evil deed.

"These", continued the Patriarch, "are some of the consequences of the anarchistic propaganda spread through the orthodox centers by the Russians and other immigrants. Many of the people affiliate themselves with these false sects because of the violent manner in which they make converts. In Roumania there are the Adventists and the Methodists from America and the Warriors of the Spirit. All of these sects have at their disposal immense sums of money, totaling in all about forty millions of dollars. What can I do in the face of all this? Four of my own priests, all of whom had large families and were poor have been literally bought over by Protestantism. That is one of the dangers of matrimony among the clergy."

I interrupted him to observe that the Catholic Church does not impose celibacy upon the clergy of the Oriental Rites and that many of them are married. "Quite true," he said, "but they receive a solid ascetical formation from you. And even that does not free them from the obligations which they owe to their families; for granting that the priest leads a most austere life himself he cannot impose that manner of living upon his wife and children. He must provide for them. He needs money, oftentimes large sums, to bring them up, to educate them and to provide a future for them. A short time ago, a Roumanian officer came to me to ask that a certain priest be allowed to wear the red cincture. 'What good works has he performed?', I asked him. 'He is my father', he answered. 'Very well, but what good has he done for the Church?' 'He is the father of twenty-eight children, all children of one mother, for you know a priest cannot mar-

ry more than once.' 'Ah', I said, 'your mother may wear the red cincture.' "

Then the Patriarch told us of his labors all of which were directed towards winning freedom for the Church. "Formerly our dependence on the State was absolute. Now we are our own legislators. Mine has been a long and weary struggle. When the constitution of the New Roumania was being discussed I spoke for four consecutive days, to prevent the control of the Church from falling into the hands of the Atheistic deputies. For four days they rejected every argument. Finally about five minutes before the close of the debate, Bratianu said to me, 'I will take your part; I will make your petition my petition and we shall sign it together.' The vote was taken and the measure passed but it was far from unanimous."

Then he spoke of his bishops and the mutual relations which should exist between them. He eulogized the wisdom and prudence of the Roumanians, as well as their eloquence and natural dignity. He called them the heirs of the Roman Senators. "They know how to approach a question and how to bring forth the strongest arguments in its favor, how to measure and gage the arguments of adversaries and how to arrive at practical conclusions. Above all, the Catholic dioceses of Transylvania are remarkable for their spirit of organization, their morality, their learning, their religious spirit, and the culture and learning of their clergy. To these patriots of the Catholic diocese our nation and our literature owe their prestige. If we can continue to raise the intellectual and religious standards of the country, the future will be indeed glorious. Consider our material resources. The richness of our soil is inexhaustible. We could live indefinitely without importing anything. We have everything, culture, industry, petroleum, coal, minerals, everything except sufficient capital to develop these possessions. Our capital has been plundered for the past two centuries by two steadfast enemies and they are the Turks and the bishops of Greece".

The accusation could not have been more solemn nor dreadful. Never before, even by their most severe crit-

ics of the Occident have I heard the Greek clergy and the Monks of Athos spoken of with more severity. The Patriarch is tireless in the recital of their awful deeds and especially in the narration of what he has seen recently on his journey through Jerusalem, Alexandria and Athens. He made that trip to secure advocates for his plan to convoke a Pan-Orthodox council at Bucharest. However, the Greeks desired to convoke the council themselves and elect one of their own number as president.

We embraced most cordially at the close of our interview. The Patriarch had us conducted to the cathedral where our Eucharistic Lord is really and truly present. I bowed before Him in adoration and thought of His desires for the souls of the Roumanians who while they are filled with the spirit of Rome are living in the midst of the Slavs and Greeks and are apparently able to realize the aspirations of both parties. Can they not by cooperating with the Divine Grace serve most powerfully in the conversion of the whole Orient to the See of St. Peter? I ask pardon. if I have delayed too long on the account of my interview with the Patriarch of the Roumanians.

BULGARIA AND CONSTANTINOPLE

I arrived at Sophia on the 2nd of August and during the following day I was entertained by the Apostolic Delegate, Msgr. Angel Roncalli and two Catholic bishops, both of whom are natives of Bulgaria. One of them, Msgr. Cletus Vincent Pejof, a Capuchin, belongs to the Latin Rite, while my host, the pious and affable Msgr. Cyril Kourteff follows the Bulgarian Rite. During my stay at the palace of the Holy Synod, I met none of the Schismatical ecclesiastics, chiefly because it was vacation time. The Metropolitan, Stephen, was attending the conference of Lausanne where he stated that the Orthodox Church could in no way be reconciled to the openly Protestant, anti-dogmatic attitude of the representatives of the Anglicans and the American Episcopalians.

At Constantinople, I was warmly welcomed by the Greek Patriarch, Bazil III, and by the new Armenian Patriarch, Msgr. Mesrob Naroyan.

On August 10th, the Feast of St. Lawrence, I accepted an invitation to visit Phanar in company with a religious of Smyrna, Father Nicholas Apack, S. J. The place and lighthouse after which it has been named are situated on a very lofty site overlooking the Golden Horn. An attendant, called a kawas, met us and conducted us to the first floor. In the great hall, there were other visitors waiting but we were admitted before them to the study of His Beatitude the Patriarch. He is an old man, eighty two years of age. I was impressed by his cheerful, smiling manner and his unusual vigor. He was simply dressed in the black oriental garb and while he wore the pectoral cross, it was partly concealed in his clothing. But he also wore on chains about his neck an image of Christ bearing the crown of thorns and another image of the Panagia. When we entered he was seated at his desk and two priests and two lay dignitaries were in attendance upon him. He continued to sign documents but he smiled at us and with a wave of his hand he invited us to sit at the window.

"Will you need an interpreter?" he asked. My knowledge of modern Greek was not sufficient to carry on an important conversation. The Patriarch understands French but does not speak it. Father Apack volunteered to act as interpreter but when we learned that the Patriarch spoke German, we abandoned the idea of an interpreter. He informed me that he had studied at the Universities of the Reich more than fifty years ago. We avoided all discussion of politics and no reference was made to the situation of the Christians in Turkey. The Patriarch interrupted the conversation several times to sign papers and to give orders. His main topic of conversation was the progress of Atheism and unbelief. Since he had visited the Vatican Library several times while Father Bollig was there, he is fully aware of the necessity of intellectual work to preserve the Faith among educated laymen and to strengthen that of the clergy. According to the official statistics, there are over six hundred thousand Faithful in the Ottoman Empire for whose salvation and perfection he must labor.

He spoke with marked sympathy of the Oriental Insti-

tute and alluded also to the generosity of the Holy See in caring for the Oriental victims of the war. While I was enjoying the coffee and sweetmeats which he served me, the Patriarch told me of the great joy which had been excited in the Christians of Constantinople by the conference on iconography and liturgy given by Msgr. Paris, a Catholic, a few months before. He not only anticipated my desire to visit the Patriarchal Library and the Theological School at Halki but he also gave me a letter of introduction to the Holy Mountain of Athos. It was couched in such favorable terms that it won for my companion and myself the attention of the Monastic Council which governs the Holy Mount. As the Patriarch was unable to repay my visit himself, he sent the grand vicar and two other dignitaries to call upon me a few days after my visit to him and they presented me with a photograph of the Patriarch very thoughtfully and affectionately autographed.

THE GREGORIAN PATRIARCHS

The recollections of my visit to the Gregorian Patriarch of Constantinople are also very pleasant. He was elected on July 27th, 1927. His house is located opposite the cathedral in the Armenian section on the outskirts of the city, and joining it are his schools and hospital. Mesrob Naroyan is a young man keenly aware of the responsibility attached to his office. My companion on this visit was an Armenian Jesuit, Father Pascal Keuilian. The Patriarch inquired after the health of the Pope and concerning the religious situation in the Occident. He gave us his assurance that a union can be effected between Armenia and the Catholic Church, the medium of Faith and piety. At the conclusion of our visit, he advised me to visit the other Gregorian Patriarch who lives at Jerusalem. Accordingly on the 8th of September the Feast of Our Lady's Nativity, after I had said Mass in the Greek Seminary of St. Anna, which is conducted with exemplary zeal by the White Fathers, I set out for the home of the Patriarch in company with another Armenian Jesuit, Father John Necerian. Two attendants or kawases escorted us to the sumptuous hall where the Patriarch, Yeghiche Tourian greeted us cordially in French. He is a man very much devoted to study. He expressed his sincere gratitude to the

Holy See for the proofs of love which have been recently bestowed on Armenia. Among other things, the Holy Father has sent aid to the famine-stricken Armenians. The Patriarch was very much impressed by the personal letter which the Pope sent him, thanking him for many splendid volumes which has he contributed to the Vatican Library. He then showed us the vault where the valuable historical and religious documents and manuscripts are kept; many of these have recently been secured from the Turks through the mediation of emigrants from Turkey. At the end of each of my visits to the Gregorian Patriarchs, I received both written and oral evidences of the love which these men bear for the Holy See.

SYRIA AND PALESTINE.

The present Patriarch of Antioch, His Beatitude Gregory IV, a Melchite Schismatic, spends the summer months at the monastery of Seidnaia near Damas. During his administration he has experienced many a reverse in his plans and policies. But at the same time he has known success in no small measure. In 1913 he was the representative of the Oriental Patriarchs at the jubilee of the Romanoff Dynasty which was held in Russia.

After a two hour automobile ride on the Palmyran Road to the north of Damas, I arrived with the two Fathers Mattern and an Armenian Father at an Armenian town at the foot of a mountain, where the convent of Seidnaia is located. The monks keep several families in residence here during the summer months. Having learned of our proposed visit, the Patriarch had sent a priest to meet us. After a brief delay, the Patriarch arrived attended by a kawas. He was dressed in a simple monastic cloak without either the pectoral cross or the customary image of our Lady. He wore heavy dark glasses and I was unable to get a good idea of his features. His pace was slow and gave evidence of his having suffered a recent illness. He questioned me at considerable length about my travels especially in Russia, at the same time recalling many of his pleasanter memories. Something very closely akin to a miracle, the Patriarch assured me, would be required to bring this land to the bosom of

the Holy See. He paused thoughtfully and then continued: "Yes, union with the Church of the West is indeed difficult. In fact it is impossible for man to effect that union but not for Christ." And then in a voice whose sincerity revealed the faith behind the words, he said: "No, it is not impossible for Christ, He is omnipotent. But men continue to spurn Him. Still He can draw all hearts to His Sacred Heart. O! If our Faith were only stronger, if only we loved the Sacred Heart above all things, if only our human wisdom were blended with a true, living faith, then His Sacred Heart would show us how to draw His chosen people to Him."

The Patriarch uttered these words in Arabic and then listened attentively while a Schismatic priest and a Greek physican, who was born in Egypt, and who is in attendance on the Patriarch translated them for us. He was so delighted at our visit that he invited us to dinner, an invitation which we could not accept. He asked us to keep him in our prayers for he was about to undergo a serious operation on his eyes. The Patriarch's needs are many; he has in his charge twelve Metropolitans, many of whom have been accused of holding high office in the French secret societies. At the end of our visit, the Patriarch spoke very kindly of the splendid education, both spiritual and scientific, which is given to priests of different rites at the University of Beirut. And he further declared that he was heartily in sympathy with the idea of sending one of his priests to the Oriental Institute to add a scientific training to his clerical education. On the 7th of September, an account of my visit to the Patriarch appeared in Al Hadyath, the official paper of the Patriarch; the account said in part; "There is no one unaware of the fact that the chief ambition of His Beatitude our Father and Patriarch, Gregory IV, is to promote peace and to secure union with the authorities of Christianity. This is the principle which has guided his actions from early youth. It is this principle which shines as brightly as the stars in the Oriental Church of Antioch. How incessantly has he toiled to break down the prejudice that exists among us; how unceasingly has he labored to show his people the only true way that leads to peace,

union and happiness. Recently Bishop Michael, President of the Pontifical Institute of Oriental Studies at Rome, visited the Monastery of Seidnaia in company with the Superior of the Jesuits of Damas and two other Jesuits and conversed with His Beatitude. He received them with every mark of respect and gratitude. During the conference, the Bishop told His Beatitude of his travels in Russia, Servia, Bulgaria, Constantinople, and Syria and of his intention of visiting Egypt and Palestine. He also expressed his desire that the Patriarch send an Orthodox priest to the Oriental Institute at Rome to study the ways and means of securing union with the Church.

Bishop Michael has published an account of the kind reception which was accorded him and has promised to inform the Pope of his interview.

We are glad that the authorities of the Latin Church and the Reverend Jesuit Fathers are aware of the Christian spirit which actuates our religious superiors and the unbiased attitude of mind which they are striving to maintain. And it is the sincere desire of our spiritual authorities that the officials of the Latin Church will deal with us in the same manner with regard to the tremendous problems involved in an attempt at reunion with Rome."

The Schismatical Patriarch of Jerusalem, Msgr. Damianos, was spending the summer in a distant village and I had to satisfy myself with a visit to the synodal hall. My attention was strongly called to the fact that there was nowhere in evidence a single religious picture. In the center of the upper structure of the Patriarch's elaborate pontifical throne was a magnificent painting representing the coronation of Edward VII. On the walls were pictures of His Majesty, George V, the Queen, Lord Kitchener and other prominent personages. Despite the appearances, the relations with England are not so cordial as they were formerly. For in 1923 an official commission seized and will hold some money and other property belonging to the Patriarch until such time as he pays his debts to England. This is a serious burden to the Greek administrators.

EGYPT

For some time I had wanted to visit the Patriarch of Alexandria but no opportunity had offered itself until the present time However, I felt that I knew a great deal about him from what his friends had written concerning him in certain Greek and Anglican newspapers when he was Patriarch of Athens and Constantinople.

On the 23rd of September I went to the home of Msgr. Meletios Metaxakis with the fond hope that my visit would correct certain rumors about him which were anything but complimentary to his faith and morals. He received me in a luxuriously furnished apartment and addressed me in excellent French. "So you are the one",he began, "who has written such terrible stories about me?". "I thank you, Your Beatitude," I replied, "for being the first to open the subject. For your remark leads me to believe that you are aware of the matters which are to be discussed by us. However, let me remind you that my accounts were merely quotations from the statements of your friends."

The Patriarch waived the issue and began immediately to discuss Bolshevism, the Holy See and its relations with the Soviet. His first statement was somewhat sweeping in its scope. "The Soviet" he declared, "has received the approval of the Holy See. For the Pope has not protested the imprisonment and death of Catholic priests. Moreover the Holy See obliges the Turks to persecute and annihilate us." "Where," I asked, "have you read this outlandish statement?" "In a Catholic book"; he replied readily. "Perhaps," I said,"but don't you see that everything which appears in print is not to be believed? Furthermore, I can prove that the author of that statement is lying." "Remember," he replied hurriedly, "what you yourself wrote at the time of the expulsion of Constantine VI. Besides the Holy See grants communion to that Heretical Sect, the Copts." "Your Beatitude," I interposed, "many of the Copts are not Heretics for they recognized the Ecumenical Council of Chalcidon and those immediately following it." "Yes", he agreed, "and they also recognized the Vatican Council. For quite some time I myself have been a strong adherent of the Church Alliance. I am interested

in the conferences held at Stockholm and Lausanne. But I really think that the Constitution of the United States should be the model for the Confederation of Christian Churches. For by following such a plan the Christian Churches of the United States and of Europe would be joined with us and just as we have a League of Nations, we should have a Confederation of Churches." "Your Beatitude," I answered, "that is all very well for political affairs; but we are discussing religious matters and the means which shall be of use to us in seeking to know the Will of God." "The Will of God!" he said thoughtfully, "Ah yes; that is what we tell the people. But are we not politicians when dealing with one another?" "Pardon me, Your Beatitude," I replied somewhat warmly, "but we, at least rise above politics and seek the accomplishment of God's Holy Will." He seemed to grasp my meaning, for he replied "The accomplishment of God's Will! Why I have read the whole of the New Testament in Greek but I have never found a word in favor of the Primacy of St. Peter." "Well, Your Beatitude," I said seeing that this line of argument would end nowhere. "we shall not discuss the point, for I also have read the entire New Testament in Greek." With a note of finality and conviction, he declared; "The real cause of our differences with the West is Papal Absolutism. For you will not deny that Photius and Michael Cereularius were democratic patriots." "I will concede," I said "that these men were patriots and democrats in the old Athenian meaning of those words, that is to say, men who not being satisfied with political debates, incited religious uprisings. Your Beatitude may contend that Photius was a learned man but to say that he was patriotic or democratic at the time of the Byzantine Autocracy is absurd. With regard to Michael Cereularius—Your Beatitude knows very well that after he had set up and dethroned two or three emperors, he was about to seize the sceptre himself when he was assassinated by the last of the Autocrats–yes he was killed by the man whom he had made." "What", asked the Patriarch, "do you study Byzantine History at Rome?" "Of course," I assured him, "and we also study the Greek Fathers, St. Athanasius and St. Cyril

and the writers of the Didascalia of Alexandria." "Ancient History!" he said, somewhat disparagingly. "We must busy ourselves with the Church of the present and the future which will be directed by the churches of England and the United States, in a word by the Protestants. 'We are hostile in our attitude towards Rome' I tell my friends, who despite the fact that they are my friends, are more Protestant than the Protestants themselves." "I am grateful to Your Beatitude, ' I replied for that last statement. For coming as it does from your own lips it confirms the opinions of you, to which I have made frequent allusions in my writings about the Oriental Church."

We did not prolong the conversation. As I was about to depart, the Patriarch summed up his views on the Federation of Christian Churches, which is sponsored according to him, by the Evangelical Churches of England and America. "Think," he said, as if in conclusion, "if there were a Christian alliance of all the Christian Churches of the World, what enormous power we would possess in our constant struggle with the Turks, the Mussulman world and the atheistic Soviet." "What you have said, Your Beatitude," I responded, "does not leave the realm of politics. If you reflect upon the matter you will see that the safety of the country and the security of each individual depends entirely on the Faith of the people and their fidelity in obeying God's Commandments. Do not seek the safety of the human race away from Christ." "Only too clearly," he declared, "do I see Papal separatism and intolerance. Ever since the moment that the Egyptians abandoned the English schools, I have devoted myself to founding schools in my country, and my model has been the public schools of France." "With their atheistic principles"? I asked, "yes", he replied; "I prefer their atheistic principles to Catholic propaganda for they give rise to less prejudice than do your religious schools."

I noticed that during the whole course of our discussion, even at the most heated parts, the Patriarch did not make one gesture, and that his habitual smile never left his face. As I was leaving the room, he bowed to me and said,

"May God be the judge of our hearts." To which I added, "But first,may His love direct our hearts and guide us to the fulfillment of His holy will. I commend myself to the prayers of your Beatitude."

The next morning the Patriarch very courteously called at my residence, but not finding me at home, he left his card on which was inscribed under a tiara, "Meletios, Pope and Patriarch of Alexandria". I trust that my words did not, and that this account of our interview will not offend him. The matters which I have related with regard to what he said are his opinions and are generally recognized as his principles. His clergy and people have had many heated discussions about his attitude and many times during the first year of his tenure of office, they tried to have him deposed. For they look with disfavor and at times disgust upon his affiliation with the secret societies.

Five days later I called at the home of the Schismatic Archbishop of Athens, the great friend of Meletios, Chrysostom Papadopolus but was told that he was spending the summer on the island of Agina. On his return he inquired for me but I had left Athens a few hours earlier.

The Orthodox Seminary newspaper "The Rebirth of the People" published on the 23rd of November, 1927, an account of the case of "The Lay Awakening of Greece" against the Patriarch Chrysostom. The account related a list of his misdemeanors, some of them so serious that the Official Council of the Orthodoxy urged him to give up the See into which he had inducted himself. For they realized that he was working to destroy the ecclesiastical status of the Orthodoxy. The charge occupies the whole of the first page of the newspaper and half of the second. On the third page, a detailed statement is given of the relations which existed between Chrysostom and Meletios. Five signed statements were produced affirming the authenticity of the charges.

The Patriarch of the Schismatical Copts had died in August and since the rival factions were striving to instigate an uprising among the clergy and people over the election of his successor, I had to satisfy myself with a visit to the Cathedral.

THE CATHOLICS OF THE ORIENT

In this short account I have introduced you rather briefly to the Schismatical Patriarchs and I hope some day to be able to make public the splendid qualities which I noted in the Schismatical Patriarchates as well as the noble efforts of the Uniate dioceses. The energetic enterprises of Msgr. Calavassy and his two assistant priests in Athens and Constantinople, the heroic self denial of the Armenian clergy in Constantinople and especially among the exiles of Aleppo, Beirut, all Syria, Egypt, and Greece, the cordial receptions accorded me by the Catholic Patriarch Peter Paul Terzian and by the Apostolic Delegate, Msgr. Naslain will ever be among my most cherished memories.

Would that I could tell you of the labors of the Melchite Patriarch, Msgr. Cyril Mogabgad in Syria as well as those of the considerate and kindly Msgr. Elias-Peter Hoyek who is a nonagenarian and the Patriarch of the East in the truest sense.

When I went to the seminary which is conducted by the Benedictines on the Mount of Olives I learned that the Patriarch Ignatius Ephraim Rakmani was in Rome.

Because of the quarantine against the cholera which prevailed in Mesapotamia I was unable to pay my respects to the Chaldean Patriarch but the Latin Patriarch repaid me for my troubles by delegating the best informed and most widely acquainted of his priests to conduct me through the Missions of Transjordania, Madafa, Amman and Salt and with his assistance I was enabled to visit the Missions of the Greek Patriarch just as some years ago I was permitted to visit the Missions of Msgr. Gregory Haggiar all of which are situated in the vicinity of Nazareth.

After hinting in this brief way at the flourishing condition of the Catholics of the various rites in Syria and in the Republic of Lebanon, I want to take advantage of this occasion to say a few words in praise of the difficult but exceedingly energetic work of the Coptic clergy. Two of the Catholic bishops accompanied me on my visit through the impoverished but exemplary parishes of the Dioceses of Minieh, Tahta and lower Cairo. Here

they showed me hundreds of families who had embraced the Catholic Faith in spite of the lack of attractiveness in the extremely poor Catholic schools and churches. These latter are for the most part built of mud from the Nile. They surely present a striking contrast to the grand churches of the Schismatics and the sumptuous buildings of the Protestants. I must confess that the Coptic Bishops won my heart completely and my thoughts are constantly returning to those pious and single minded men. At a meeting of all the principal Coptic citizens held at Minieh, I was made an honorary Copt. I was deeply touched by the extreme poverty of the Coptic clergy and by the great fervor of the neophites who came to Mass by hundreds, despite the uninvitng appearance of the churches.

Before concluding, I must pay my respects to the zeal and labor of the Religious Communities both men and women who are practicing the self denial which life in the Orient entails. These Religious who have been sent as apostles of charity by the Holy See are devoting themselves both to the Orientals and to members of the Roman Catholic Church. And their work is appreciated by the Schismatics as I could very easily judge by the reception accorded me by the latter.

The Assumptionists have houses in Roumania, and Bulgaria, at Constantinople, Kadikeui, Konia, Jerusalem and Athens; the Dominicans at Constantinople and Jerusalem; the sons of St. Francis have members of the different branches of their Order working throughout the entire Orient; the Capuchins at Sofia, Constantinople and Mersina; the Priests of St. Cyril devote themselves to the services of the Greek residents of Armenia; the Franciscan Conventuals have establishments at Perea and in the Holy Land where they are the official custodians; they are also laboring in Egypt and Constantinople; the Lazarists are located at Salonica and Constantinople and at other places throughout Syria; the Passionists of the Diocese of Routschouk in Bulgaria are in charge of the cathedral which was founded by M.Douleet and his family; the African Missionaries of Lyons are in Cairo; the White Fathers at Jerusalem; the Bene-

dictines in Palestine; the Jesuits at Bucharest and Constantinople. But the Society's work in the Orient is especially centered in Syria where both Uniate and Schismatic agree in affirming that the Christian Faith has been preserved in the East through the splendid and noble work of the University of Beirut which while little known in the Occident is nevertheless an outstanding and brilliant center of learning. Its activities are not confined to the sacred sciences but its alumni in other branches are to be found all over the East, throughout Syria, Persia, Turkey, Egypt and Palestine. The college at Cairo as well as the foundations at Minieh and Alexandria have done their share to further the spread and influence of Christian morality and learning and have been praised publicly both by the Mohammedans and by King Fouad.

The Orders of Priests receive splendid cooperation from the Congregations of Brothers. The largest and best schools in all the larger cities are in charge of the Marist Brothers and the Brothers of the Christian Schools. These schools, which are splendidly equipped receive pupils from practically every creed and nationality. The more outstanding of the Brothers' Schools are located at Bucharest, Routschouk, Sofia, Athens, Salonica, Constantinople, KadiKeui, Alexandria, Aleppo, Beirut, Damas and Jerusalem. Unfortunately the opportunity was not afforded me of visiting all these schools but I did succeed in stopping for a short time at Alexandria where the Brothers' School has about six thousand pupils, The Brothers of Minieh and Tahta enjoy a great reputation for sanctity among the people and this does not surprise me for I was able to judge from personal contact with them how happy they are in the midst of great sacrifices.

The contemplative Religious Orders of women engaged in the Orient are The Carmelites, the Sisters of Marie Reparatrice and the Benedictines. The hospitals are in charge of the Sisters of Charity of various institutes of that name, the Religious Daughters of St. Charles, the Sisters of Blessed Cotolengo, the Religious of Ivre and other Religious Congregations which are maintained by the National Italian Association of the Missions. The

training and instruction of youth are in the capable care of the Religious of The Sacred Heart, the Ladies of Sion, the Religious of the Mother of God, the Religious of Nazareth, the Sisters of St. Joseph of the Apparition, the Sisters of St. Joseph of Cluny, the Sisters of St. Joseph of Annecy, the Sisters of the Holy Family and the Franciscan Missionaries of Mary.

The work of all these Religious is truly a magnificent treasure of faith, piety, sacrifice, zeal, self-denial and charity for our Lord and for souls.

Yet we should not consider the generosity and zeal expended in laboring among the Orientals excessive. For if we could fully realize the wound inflicted on Christianity by Turkey or if we could know with accuracy the vast number of Jews, Mohammedans and even Christians who are seeking truth in the tenets of Atheism and in the refinements of Materialism we would be amazed at the amount of work still to be done rather than at the zeal of those who are striving to do it. The conversion of the Schismatics may be far off but we must never forget that at least among those who worship the true God there exists no hatred for the Catholic Church. Thanks to the Catholic Schools these people are beginning to realize that ths Holy See is the Rock of the revealed Religion. By the aid of the Holy Ghost, that vast and shepherdless flock is being inspired to receive the word of Jesus Christ from the lips of St. Peter and his successors.

My experiences during this journey and my impressions, gained from all those with whom I came in contact during the course of it, may be summed up in those words of Scripture "the countries----are white already to harvest." Now more than ever can we say with our Lord, "Pray ye therefore the Lord of the harvest that he send laborers into his harvest." There is a divine inspiration in the predilection which our Holy Father Pius XI has for the people of the East, for that great people who even in the midst of adversity is full of promise. *Tempus prope est.*

THE CATHOLIC POSITION AND SECULAR SCHOOLS*

By Reverend Joseph Schroeteler, S. J.

INTRODUCTION

The Catholic position in relation to secular schools has been a matter of intense interest in the United States for over a hundred years. The Catholic school, college, and university will always occupy the attention of our priests and people. Because the preservation of the true Faith is their most precious heritage and because the purity of morals is primarily the basis of true civilization and the only worthy setting for the gift of Faith, Catholics have preferred to build and maintain their own institutions of learning rather than entrust the souls of their children to those destructive influences that abound wherever a true religious spirit is lacking. These influences, as Christ's enemies fully realize, are the surest means of destroying faith and morals. It is precisely the Christ-like zeal and very prudent foresight of Catholics in the United States that has merited for them the praise and admiration of the whole Catholic world. "The most glorious monument ever reared to the honor of the Triune God by any people in any age", said *AMERICA*, June 28, 1928, "is seen in the Catholic schools, colleges and universities of the United States. Their spirit of sacrifice and constant labor in the face of difficulties have been the most powerful weapons of defence of American Catholics from the day when Archbishop Hughes thundered out the slogan, "Build arguments of stone with a cross on top". For, difficulties of one kind or another from enemies within and without the camp have never been wanting. Nevertheless the only true Catholic position on the question of the attendance of Catholics in secular, non-Catholic and mixed schools is not always understood by Catholics themselves.

Many have not the leisure or the inclination to acquire

**Translated and adapted from Schule und Erzeihung by several scholastics at Woodstock*

a fuller knowledge or appreciation of a subject that is of the greatest importance to the life and influence of Catholic education. A study of the Catholic mind, therefore, clearly expressed in Papal encyclicals, briefs and in the pronouncements of the Sacred Congregations should be instructive and useful to all concerned. However inadequate this brief research may be, one thing will be made clear, namely, that the obligation imposed upon bishops, priests and parents by the Church is one that our consciences cannot afford to ignore. If Catholics sometimes show a loss of the true sense of values in matters that bind in conscience, or if some may seem to be wanting in a full appreciation of those documents through which the Popes from St. Peter down have ever expressed their wishes as Fathers of the Faithful and as Shepherds of Christ's own flock, the fault seldom proceeds from sheer ill-will. It may, however, be easily traced to mistaken notions about the mind of the Church and the obligations of Canon Law rather than to a lack of loyalty to our Holy Father the Pope. Moreover, what is easier, for example, at a time when authority is practically non-existent and truth has become a relative thing outside the Church, than to be somewhat tinged almost in spite of oneself, with similar errors. Witness not a few very fervent but sadly mistaken Catholics who have allowed themselves to be deceived by the bad wills and false doctrines of leaders in the "Action Française" —leaders be it remembered who have been formally condemned and excommunicated by the head of the Church.

The Catholic Church has a well defined and unassailable theory of education. Her legislation regarding her educational institutions supposes divine and natural law and is based on the precepts of the Gospel. But for legal precedent the Code refers invariably to encyclicals and to decrees of the Holy Office that have referred to similar concrete incidents in the past and to other pronouncements of our sovereign Pontifs which though they may not have prescribed a particular mode of action, nevertheless insisted on the principles that should govern those upon whom it devolved to settle special cases. What authority have Roman decrees in general and what

is the Church's attitude towards secular and mixed schools? Much of the uncertainty and confused thinking in this matter may be due to ignorance or prejudice in an effort to answer either or both these questions.

I

SOURCE OF AUTHORITY IN THE CHURCH

Christ our Lord conferred on His Church the power which He received from the Father. Before His departure from this world He gave this weighty commission to His apostles and their successors, the Popes, bishops, and priests of the Church. " All power is given to me in heaven and in earth, going therefore, teach ye all nations . . . . . teaching them to observe all things whatsoever I have commanded you; And behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 18-20, Mark xvi, 15; Luke xxiv 27). Christ confers on the Church, therefore, the fulness of power to teach and govern the faithful. Theologians commonly hold that this power is exercised within two great spheres of jurisdiction, that of teaching the doctrine of Christ and that of government through the ordinary disciplinary means of law. The office of teacher includes the power to direct the minds of her subjects in their acceptation of her doctrine, to clarify revealed truths and to develop or expound other truths that follow logically from explicit teachings.

The Church of God is the teacher of Christendom. One is therefore sometimes naturally shocked to hear the opinion expressed, that a Catholic is after all not obliged to follow this or that decision of the Holy Father or of his mouthpiece, the Sacred Congregation or the Holy Office. All such instruction should be classed with the undefined, it is averred, whether the matter be of great importance or not, and as long as they who are discussing the matter themselves have already decided what is right. They establish their opinion in this way: It is certainly clear that there is always a possibility of error in a decision that is not declared to be "de fide" or "ex cathedra" and should a man in the event of error submit blindly he runs the risk of falling into error. One must

first then prove the correctness of such decisions. Such more or less dangerous toying with the value of documents that are looked upon as sacred is condemned definitely and forever in the fourth chapter of the introduction to the Code of Canon Law. The Church's office of teacher is there treated with all desirable clarity. He who runs may read. The basis for the Church's authority in matters of teaching is synopsized in Canon 1322 sec. 2.

Independently of any civil power whatsoever, the Church has the right and duty to teach all nations the Evangelical doctrine, and all are bound by the divine law to acquire a proper knowledge of this doctrine and to embrace the true Church of God.

The doctrines of the Church, it is true, are not always proposed with the same authority and do not impose the same obligation. Of first importance are those truths that must be believed universally on the authority of God and are essential to Catholic faith: and also every revealed truth and defined dogma presented as an object of faith. On this subject Canon 1323 sec. 1 says:

"By the divine and Catholic faith must be believed all those truths which are contained in the Word of God as written or handed down to us, and which are either by solemn pronouncement or by the ordinary and universal teaching of the Church propoesd for belief as divinely revealed truths."

A doctrine that has not been explicitly revealed by God may have the character of a dogma. Hence Canon 1323 sec. 2 says:

The solemn judgement in this matter is reserved to an Oecumenical Council and the Roman Pontiff speaking "ex cathedra" (that is to say, in his capacity as supreme teaching authority). No religious teaching is to be understood as dogmatically declared and defined, unless such declaraiton or definition has clearly been made." The teaching authority also manifests itself when the Fathers of the Church agree unanimously in proposing some positive teaching as an article of faith or when there is a universal agreement for a long time among theologians, thus giving trustworthy and positive grounds for

holding such a doctrine "explicitly for the good of faith" even though it has not been pronounced infallible.

The duty is imposed upon Catholics the world over to follow the teaching of the Church in all points except those which clearly do not pertain to faith. If they are closely connected with faith, refusal to abide by such teaching puts one in great danger of losing one's faith. To deny or call into question a truth that flows logically from what is of faith is tantamount to denying the truths of faith themselves. This is always the case when there is question of a matter consequent on faith, as, for instance the denial that there are two wills in Christ which is a doctrine consequent on the doctrine of the Incarnation. Ordinary Papal decrees or those of the Roman Congregations are not of themselves infallible. Only when the full Papal authority is represented in them, can they take on this infallible character. But even when this is not the case, such decisions truly emanate from the Church's anthority to teach. They demand a true interior submission and, a religious assent of the understanding. The motive for such submission is not merely any authority whatsoever, but the Church's power to teach which Christ gave her when He promised her the assistance of the Holy Spirit. If this subjection cannot be absolute, in the sense that it excludes every danger of error, still it must be a true interior and religious subjection proceeding from religious grounds. An exterior submission or the so called "silentum obsequiosum" is not sufficient. However, "should Catholic pastors be of the opinion that weighty objections exist against some decree, they might privately and respectfully submit the grounds for their rejections to the Holy See; but they must at the same time be prepared to submit to its decision." Even in these circumstances, the one making the objection is obliged to maintain a discreet silence in public.

The Pope, however, as has already been said, is not the sole teacher of all the faithful, who has been authorized by Christ. The bishops singly are true teachers (magistri authentici) for their own respective flocks. Canon 1326 says:

"Although they do not possess, either individually or when assembled in particular councils, infallibility in their teaching, the bishops are truly doctors and teachers of the Faithful committed to their care under the authority of the Roman Pontiff."

In Canon 291 sec.2 we are given some idea of the binding force of local conciliar decrees:

"The decrees of a Plenary or a Provincial Council, after their proper promulgation, bind all persons in the respective territory, and the Ordinaries of the dioceses cannot dispense from them except in individual cases and for a just cause."

With regard to the pastoral power given to Saint Peter and his successors, the Popes, Canon 218 sec. 1 and 2 briefly enunciates the ordination published in the third chapter of the fourth session of the Vatican Council:

"As the successor to the primacy of St. Peter, the Roman Pontiff has not only the primacy of honor, but also supreme and full power of jurisdiction over the universal Church, in matters of faith and morals as well as in those pertaining to the discipline and government of the Church throughout the whole world. This power is episcopal, ordinary, and immediate, and extends over each and every church and over each and every pastor as well as over the Faithful, and is independent of all human authority."

It is clear, therefore, that the Pope has the power to issue ordinances and decrees, universal and special commands, which bind the Faithful. They may be issued to purely local districts and have reference to matters of jurisdiction, administration, or judiciary powers. They are, moreover, connected in some way or other with faith and morals.

There is indeed no question of infallibility when decrees deal entirely with matters of discipline. But the Holy Spirit will take care that in purely disciplinary decisions issued for the entire Church there enter nothing contrary to faith and morals. The foundation for such exercise of power lies in the Church's authority to govern. The Pope may issue decrees in his own name or with the cooperation of the Roman congregations, tribunals of jus-

tice, commissions, etc. All the official Roman ordinances derive their authority from the successor of St. Peter. Nor is it asserted that the decrees promulgated to the whole Church are necessarily flawless in every detail. Unforseen circumstances may enter in and a wide margin for private opinion and judgment of special cases may play a greater part in one decree than in another and the human element and even blameworthy prejudice in matters not of faith may be discernible. Nevertheless, it still holds true that as long as what has been decreed is objectively true and urged by the Church upon her children for belief or practice we are obliged to believe what the Church teaches or at least suspend our judgment until we are assured of the Church's clearer instruction. This applies to every society and most properly to the Church, since her authority as we have seen is derived from a positive institution by God, and an especial assistance of God, her founder is vouchsafed her. As long as the Church retains her right to command, we must obey her as closely as possible. In cases where there arises some conflict, we must not desert the higher principle of the Church's authority but should be willing to make even extreme sacrifices. Yes, the more convinced a man is of the right of the church to exercise authority, and the more vivid is his faith in God's providence and in the guidance of the Church, the easier will the sacrifice become. But shall we bind ourselves to obedience even when the Church prescribes what is evidently harmful? Not at all. Uuder the supposition that it is not entirely evident that the decree is in itself sinful, and under a like supposition that the decree is harmful to the common good, we must refer to a parallel situation in civil law. Now a state law retains its binding force, in the eyes of the state, until it is vetoed or revoked even though the futility of it is clearly evident. The authority of bishops on this matter is definitely outlined in Canon 108 sec. 3 and Canon 335 sec. 3.

"By divine institution, the sacred hierarchy of orders consists of bishops, priests and ministers; the hierarchy of juiisdiction consists of the Supreme Pontificate and the subordinate episcopate. By institution of the Church

other degrees have been added." (Canon 108 sec.3) and their right is sufficiently restricted in Canon 335 sec.1

"The bishop has the right and the duty to govern the diocese both in spiritual and temporal affairs, and to this end he possesses legislative, judicial, and coercive power which must be exercised according to the precepts of the Sacred Canons. The laws of the bishop begin to bind immediatetly when promulgated, unless he provides otherwise in the same laws. The manner of promulgation is determined by the bishop himself."

Canon 336 draws the line a little more closely. According to sec. 1 the bishops are to insist upon the observance of the decrees of the (universal) Church and in case of universal precepts they may dispense only under very clearly defined conditions which are given in Canon 81, sec. 2 when:

"Recourse to ths Holy See is difficult, while there is danger of grave harm in delay, and the case is one which the Holy See usually dispenses."

The Church has the power of enacting laws to bind her subjects in conscience whenever these laws have to do only with the Church's teaching power in matters of discipline and government.

II

LOWER SCHOOLS IN GENERAL

What is the binding force of ecclesiastical decisions with reference to the denominational school, the interdenominational school and the non-religious or non-sectarian? As the subject matter will cover the entire field of education it will be necessary to exclude higher schools from the present work. We shall deal therefore only with the grade and high schools.

In the matter of denominational schools two questions demand solution and call for special attention.

1, What is the nature of the denominational school according to the Church's explicit definition?

2. What does she teach concerning the necessity of establishing denominational schools?

Nowhere, it has been asserted, does the new Code make any positive declaration as to the nature of the

Catholic school. We are distinctly told, it is true, what not to do but in no specific canon is the Catholic school really defined. The Code, nevertheless makes positive declarations in the matter of Catholic schools in two clear instances: Canon 1372 sec. 1, and Canon 336.

"The education of all Catholics from their childhood must be such that not only shall they be taught nothing contrary to the Catholic faith and good morals, but religious and moral training shall occupy the principal place in the curriculum. Canon 1372 sec. 1.

"The Bishop . . . must watch over the integrity of faith and morals and must see that the people (especially the children and the illiterate) are properly instructed in Christian doctrine, and that the schools for children and young men and women are conducted according to the principles of the Catholic religion."

Canon 336 expressly mentions the school and absolutely and unequivocally insists on instruction founded on Catholic principles of education. The basis of instruction in Canon 1372 has such universal application that the school as such is also included. The sources of the Canons on education are clearly indicated by Cardinal Gasparri, the eminent editor of the Code of Canon Law. Whatever documents or parts of documents may have bearing on the nature of Canon Law will be made use of through our discussion of this important subject. We may distinguish between a school for Catholics where nothing is taught or done in prejudice to the Catholic point of view, in which to borrow the expression used by the German constitution, "The feelings of Catholics will be respected." and a school which is thoroughly imbued with the Catholic spirit as is proved in the author's paper, 'The Fundamental Issue in the School Question."

That the Pope's wish is to exclude from all schools, whatever is dangerous to the faith and morals of youth is so evident that there is no need of comment in the various pronouncements on this point. In the course of our investigation we shall, however, have occasion to refer to them. To prove the Church's uncompromising stand with regard to Catholic schools, we need not go farther back than Pope Pius IX in his Encyclical to the Italian

bishops, "Nostris et Nobiscum" Nov. 8, 1849, in which he insists that both form and content of the curriculum of public and private schools be established in accordance with the wishes of the Catholic Church, In his allocution of Sept. 5, 1851, "Quibus Luctuossissimis" speaking of the Spanish concordat he again insists that the instruction n all universities, colleges and seminaries as well as in all public and private schools must harmonize with the teachings of the Catholic Church. In another concordat with Queen Elizabeth of Austria on March 16, 1851, Article 2, he says:—"Instruction in universities, colleges, seminaries, in public and private schools of any kind and in all points shall be in conformity with the teaching of the same Catholic religion." The same uniformly Catholic spirit and feeling is found at least implicitly in all of the ratified concordats of the last century, e. g. the concordat with Guatemala of Oct. 7, 1852, with Costa Rica of the same day, with Honduras on July 9, 1861, with Nicaragua on the 2nd of November, 1861 with Ecuador on the 26th of September, 1862. In the concordat with Columbia on the 31st of December, 1887 we find the following explicit declaration, "In the universities, colleges schools and similar institutions, the public organization of studies and instruction must conform fully to the accredited dogmatic and moral teaching of the Catholic Church." It is similarly specified in the Encyclical, "Cum Nuper" to the Bishops of the two Sicilies of the 20th of of January, 1858, with reference to the private and public schools, that the young must be protected from every danger and must receive a sound and thoroughly Catholic training and formation. As can be readily seen in all these pronounements the public and the private schools are expressly included.

Although it is true that these documents refer only to Catholic countries still the principles are expressed as universal nor is there any occasion offered to restrict them. In the famous Encyclical "Cum non sine" of July 14th, 1864 to the Archbishop of Freiburg, Herman von Vicari, the Holy Father grieved at the ever widening gap that separated the training of the young from the Church's influence solemnly enunciated her principles in these

words: "Religious instruction and training must so take the first place in the formation of character and religion must so dominate all other subjects that purely secular knowledge be given the second place. Unless the religious spirit permeates the atmosphere of school-life it is not hard to see to what dangers youth is exposed. There is *an intrinsic bond* uniting instructive and religious training." The teaching of the Church about the nature of a public denominational school therefore in a country of mixed denominations is clear and definite.

The occasion of this Encyclical's insistance that the bishops exercise all possible care and vigilance over their own common-schools was the all too evident opposition to the Church's influence over these schools and the undisguised effort to extinguish the light of faith in the people. Against this iniquitous spirit is the undeniable claim of the Church that it was she who first founded and fostered schools with the greatest zeal and effectiveness for the highest kind of civilization. But she has in addition a *divine right.* "All those who falsely assert, that the Church," so run the Holy Father's words, "must relinquish or surrender her salutary direction of common-schools, demand in fact nothing else than that the Church should act contrary to the command of her Divine Founder, and fail in the weightiest duty entrusted to her by God, namely, to care for the salvation of the souls of all men." On the 18th of August, 1864, replying to the entreaties of the archbishops and bishops of Bavaria in conference at Bamberg—in the encyclical "Maxime Quidem" the Pope praised the bishops because of their protestation to the government on the subject of the grade and high schools and for valiantly and steadfastly vindicating the Church's teaching authority and her inalienable rights according to the mind of the Pope as he had expressed himself in the Encyclical to the Archbishop of Freiburg. Nor was this commendation unnecessary for matters had gone so far in Baden that laws tending to destroy the Christian character of the schools were seriously proposed. The same Holy Father clearly defines the duties and sets forth the rights of the Church when in his allocution: "In Consistoriali" of November 1st,

1850 he says, that the bishops in the capacity of teachers are not free to gaze with indifference at movements that pertain to the teachings on faith, Christian morality and divine service and the school curricula. In another allocution: "Nunquam Certe" of the 22nd of June, 1868, he comments on the school issue in Austria where a law had been proclaimed to the effect that "only religious instruction in the grade and high schools was to be supervised by the authorities of the sect concerned" and "that the text books shall be approved by the government with the exception of those belonging to religious instruction." The Encyclical: "Etsi Multi" of the 21st of November, 1873 complains that the Prussian Government has taken over to itself the entire formation of clerics and has assumed jurisdiction over them. This was a manifest effort to wean Catholic youth instructed in Public Schools from the salutary teaching authority and watchful protection of the Church."

The closest relation between religion and training in secular subjects is called for in the Pontiff's instructions on the denominational or parochial school. This is evident from the character of the source appended to Canon 1372. In these letters, allocutions, instructions and Encyclicals two things are especially emphasized:

1. The Catholic School is a school in which every subject in the curriculum must be directly or indirectly imbued with the religious atmosphere.

2. This demand is at least for schools as we now have them in civilized countries a fundemental principle of Catholic teaching.

Summarising the Church's teaching and express reference to the instruction addressed to the Archbishop of Freiburg. Herman von Vicari, on the 47th proposition of the Syllabus the Holy Father unconditionally condemns the following opinion: "The best kind of Government demands that the common-schools open to all children of all classes, and all public institutions everywhere destined for instruction of youth in the higher sciences should be excluded from the authority of the Church and her guidance and interference, and should be subject to the full disposal of the civil and political authorities according to

tho discretion of those in government and according to the common theories of the times."

It would be very strange to expect the successor of Pius IX to abandon a teaching which his predecessor so continuously and so clearly proposed. A more careful study of Pope Leo XIII's utterances on the school question shows that his ideas were the same which we have found to have been in the mind of Pius.

In his first Encyclical "Inscrutabili" of the 21st of April, 1878, the rights of the Church over the denominational schools are clearly enunciated. The Pope complained that every means was being tried to decrease and suppress the influence of the Church in education and instruction. "The more the foes of religion attempt to teach, especially young and inexperienced souls, those things which befog the spirit and corrupt morals, so much the more must we strive that not merely a proper and solid system of studies be maintained but most of all that the teaching and instruction in the sciences be conformed to the Catholic Faith, especially in Philosophy, and kindred subjects." In the Constitution "Romanos Pontifices" of the 8th of May, 1881, defining the rights of the Bishops and Regulars in England and Scotland, the Pope expressly confirms the formulas which Pope Pius IX used in his communication to Archbishop Herman von Vicari, in fact he cites them verbatim. He gives a convincing argument for the rights of the Church over the schools which argument is deduced from the aim of the common schools and of the Church's activity in their regard, as portrayed in history. Following the same line of thought he addresses himself to the Cardinal Vicar in the communication "Nel Giugno" of the 25th of March, 1879, on the subject of the schools in Rome. "How contrary to the common good is an education sponsored by some in our times, which is not imbued with the spirit of Christianity." In his Brief "Spectate Fide" of the 27th of November, 1883, addressed to Cardinal Manning and the other Bishops of England he again states absolutely as a principle "Indeed the moral attitude and mode of life of these times threatens the tender age of children with so many and such varying dangers on every side,

that one cannot conceive of anything more necessary for our day, than to have a pedagogical formation standing in closest union with the teaching on Faith and morals." Since such a condition does not prevail private schools must be established. In the famous Encyclical "Sapientiae" of the 10th of Jan., 1890, the subject of which was the chief duties of the Christian citizen, the following note is struck: "By nature parents have the right to instruct the children they have begotten. Hence they have incurred an obligation to see to it that the instruction and education harmonize with the end for which God has presented them these children as a gift." This parental right and obligation is then immediately applied to the schools.

The most detailed exposition of his teaching concerning the denominational school was presented by the Pope in his well-known Canisius Encyclical "Militantis Ecclesiae", addressed to the Austrian, German and Swiss Bishops and dated the 1st of August, 1897. The demands of the Pope in brief are as follows: "We hereby admonish you most earnestly, reverend Brothers, to be watchful that the schools be kept intact in the faith, or if necessary, be brought back to that condition. whether the schools under consideration, were founded by our ancestors, or established in more recent times. This applies not merely to the elementary schools but likewise to the secondary schools and all those institutions called academies. The Catholics in your territory should effectively strive that the rights of parents and of the Church in the matter of education be held inviolate. On this point especially care must be exercised. First of all, Catholics must not have mixed schools, particularly for children of common school age, but rather let them have schools of their own and let them select the best approved teachers. Any instruction must prove dangerous that imparts a defective religion or teaches no religion whatsoever, and it is this latter condition which so commonly prevails at present in those schools which are called mixed. No one should carelessly presume that piety and learning can be divorced with impunity since no part of life, be it public or private, can be freed from the service of religion. How

much less can we exclude from this service an age which is inexperienced, passionate, and exposed to so many dangers of corruption. He who so institutes the imparting of knowledge as to deprive it of all connection with religion, will destroy beauty and nobility in the bud; he is preparing not the nation's bulwark but the ruin and destruction of human Society. With God out of the curriculum what can keep youth in the faithful fulfilment of duty or call back those who have left the path of virtue and have sunk into the abyss of ruin?

"It is further *necessary that religious instruction be not merely relegated to certain hours* but that the entire formation be replete with the spirit of Christian piety. If this be wanting, if this spirit does not inspire the innermost depths of the souls of both teacher and pupil the instruction imparted will be of little use. The damage however will usually be far from small. Almost every branch of learning has its own peculiar peril and before it youth can hardly be long immune unless a sort of divine seal is stamped on mind and heart. One must, in consequence, above all be watchful lest that which is all important, namely the question of justice and piety be relegated to a second place. Care should be taken lest the young who are so impressed by the many things that fall under their gaze, abandon all striving for virtue, and the teachers, wearied by the arduous labor of instruction, neglect that wisdom whose beginning is the fear of God, and whose applications are carried out in the details of daily life. The imparting of much knowledge must be accompanied by a zeal for true character formation. *Every branch of instruction, whatever it may be, must fall under the saving influence of religion* and the will should be so stirred with its majesty and gentleness that it will remain in the hearts of youth as a spur to noble living. If it has at all times been the mind of the Church that every branch of learning be brought into line with the spirit of religion, then it is necessary that the religious instruction of youth itself be entrusted to no one who has not been qualified for that work by competent ecclesiastical authority."

These conclusions it is sometimes objected have reference only to private schools and not to public schools. The objection betrays ignorance of the encyclical and a lack of familiarity with Leo's utterances elsewhere. The Pope is writing expressly for German, Austrian and Swiss Catholics. In these lands the schools in question are Government schools. It is for the Government school that the Pope gives his instructions as absolute. The Holy Father is even more explicit on this matter in the encyclical "Affari Vos" addressed to the Bishops of the Dominion of Canada on the 8th of December, 1897. The occasion which called for the encyclical was the controversy concerning the public schools. In the Province of Manitoba the public schools, contrary to the preexisting legislation, were converted into simultaneous schools or schools attended both by Protestants and Catholics. Leo XIII wrote that schools in which no religious instruction was furnished or in which religion was attacked were by no means to be attended by Catholic children unless necessity demanded it. He then continues: "We must in the same way and by every means avoid that objectionable system that makes no distinction between true and false religion in which each one takes into consideration only his own subjective belief as the only norm of truth as if there were no difference in thinking rightly or wrongly on things divine or as if it mattered not at all whether one followed truth or error. You know well, reverend brothers, that all education of youth based on such a principle has been condemned by the judgment of the Church since nothing could be conceived more calculated to destroy a staunch faith and more likely to remove the tender souls of children from truth."

Another matter may here be touched upon wherein they, who perhaps differ from us in other points, too, will readily agree with us ,namely, that it is not through secular instruction alone, nor through a very meager knowledge of virtue that such Catholic pupils will eventually leave these schools with the qualities that the nation demands and expects. They must receive other weightier and higher lessons, by which they can become good citi-

zens and sturdy model Christians, i. e., they must be instructed in all those principles which sink deep into the mind and heart, to which they must hearken because they flow naturally from religion and Faith. But no moral instruction worthy of the name can prove effective if it neglects religion; for the fulfilment of all duty derives its strength from the principle that binds man to God, the Rewarder of good and Punisher of evil. Hence, to wish to fill the heart with moral goodness and at the same time to keep it divorced from religion is just as false as to demand the acquisition of virtue after the removal of the foundation npon which virtue is based. For the Catholic, there is only one true religion, namely, the Catholic religion. Hence he can admit and recognize only that moral and religious teaching which is derived from the deepest sources of Catholic wisdom. A correct understanding of the Catholic position and justice itself demand that the schools impart not merely worldly knowledge but also that moral teaching which is in a peculiar way bound up with the precepts of our holy religion. Without correct religious knowledge, the entire education is not merely fruitless but destructive. Hence only Catholic teachers should teach Catholic children and only such text-books should be used as are approved by the bishops. Catholics should moreover be free to arrange each branch of instruction in such a way that the entire teaching and study will harmonize even in the minutest details with Catholic faith and the duties subsequent thereon. The care of the proper instruction and education of the children is a right that belongs first of all to parents." It is especially significant that the Pope in summarizing concludes as follows: "To summarize the whole affair, it must be said that in Manitoba sufficient consideration has not been given to the rights of Catholics and to the education of children. The matter, however, demands—and this on mere grounds of justice—that care be exercised on all sides that the deep and unchangeable principles, on which we have touched above be held inviolate and be properly safeguarded." In the light of an uncompromising stand on the part of two great Popes it is quite unintelligible for any Catholic to say that Leo XIII would

really have been disposed to tolerate the solution of the School problem as it now exists in Baden.

III

THE IRELAND CONTROVESY

Great stress is laid on the so-called Ireland case, which according to some clearly shows that Leo XIII would not have actually imposed so strict a rule as is claimed in Germany today to be binding in conscience. The question deserves careful study. What were the facts? They deal with the well known case of Archbishop Ireland of St. Paul, Minnesota, in the United States. The American schools are in principle neutral. Religious instruction cannot be given there. Under this state of affairs American Catholics felt obliged in conscience not to entrust their children to these schools. American public schools are as anyone who is acquainted with American conditions can testify, hotbeds of that indifferentism so destructive to all positive religion. To avoid these dangers the American Catholics have built up for themselves an extensive private school system, but in spite of their heroic endeavors they had not at the time of the discussion succeeded in bringing all Catholic children into these private schools. What is to be the lot of the remaining children who in spite of all these efforts attend the neutral state schools?

It was this problem which Archbishop Ireland attacked. He first made an experiment with two schools in the towns of Faribault and Stillwater entering into an agreement with the civil authorities by which religious instruction might be given in the school-house although outside of the regular school session. The Archbishop closed all private Catholic schools with the proviso that the entire faculty, both Brothers and Sisters of those schools should be employed for public instruction. Against these regulations which Archbishop Ireland by no means considered ideal but merely a solution of a problem, under peculiar circumstances, there arose a lively controversy. The dispute grew to such proportions that the Roman authorities were asked for a decision. First of all, on April 21, 1892, the decision of the Congregation of Propaganda

with an accompanying letter from the Prefect of the Congregation, Cardinal Ledochowski, dated April 30th was sent to Archbishop Ireland. Later, on the 3rd of May of the same year a more extensive communication from the Congregation was sent to all the American Bishops.

This declaration of propaganda clearly states that the decrees of the Plenary Council of Baltimore concerning parochial schools should hold as they stand in their entirety, and that the rulings which Archbishop Ireland made, in the case of the Faribault and Stillwater schools might only be tolerated because of peculiar circumstances.

The dispute however did not end with this declaration of the Roman congregation. In spite of the conciliatory phrase "tolerari potest", many considered the exception made, too great a concession on the part of the Roman authorities. Pope Leo XIII was therefore prevailed upon to send a special letter to the American Bishops in the form of the Brief "Quae conjunctim" on May 23rd, 1892 as mentioned above. The passage in this brief, which contains the chief arguments of the opponents, has in the briefest possible translation, the following significance. Leo XIII takes up the case in particular, speaks of the decree of propaganda, approves of it in all its connotations, and then goes on to say: "Moreover, among the pastors of your land, of whose loyalty to the Holy See we are well aware and who have made this loyalty more evident by their personal visits, there has never been one, and this is true without exception, who gave any cause for suspecting that he doubted the great importance attached to decrees which came from the Holy See concerning schools in which Catholic children must be educated. Whereas, therefore, all are not of the opinion that neutral schools should be tolerated understanding by the word neutral, such schools as are free from religion, still, all are of one mind with regard to the wisdom and necessity of parochial schools, such as are found in regions where Catholics and non-Catholics live in mixed communities. These are schools in which the children are correctly instructed in religion, by those who are recognized by

the Bishops as fit for this office." In his letter to the American Bishops, the Pope clearly explains that it is his will that the principles set forth at the council of Baltimore be more widely observed. These principles clearly decide in favor of parochial schools. Leo clearly characterized his decision in the case of Archbishop Ireland as an exception. He distinctly says :"It is a property of a universal law, that when a peculiar or unforseen situation arises, an exception that in some way departs from the letter of the law may be tolerated." There is *no question*, however, *in the mind of the Church about the fusion of public and private schools.* This is certainly true even though the expression "Scholae confessionales" is used but once in all of Leo XIII's promulgations on the school question. Other terms that clearly distinguish public from private schools are: "Scholae potestati (Epicoporum) obnoxiae", "Scholae liberae", "Quae auctoritate vestra et cleri vigilantia gubernentur." As far back as March 1866 in an introduction to his Instruction to the Bishops of Switzerland, Pope Pius IX goes so far as to explain that not even the slightest doubt should exist, that the instruction has nothing to do with the opposition between public and private schools; that the distinction is rather between Catholic and non-Catholic schools. In the Encyclical "Militantis ecclesiae", 1897, "scholae propriae" are opposed to the "scholae mixtae". The question was then clearly about public schools throughout the entire encyclical.

On May 31, 1893 in the Brief "Clara saepe numero" addressed to the American Bishops, noting the unrest amongst Catholics that still existed in America, an unrest that has not ended in spite of the fact that an apostolic legate had been sent to the United States, the Pontiff goes on to say:

"After serious consideration of the matter, we have come to the conclusion that those interpretations (those namely which maintained that Leo had made a sort of compromise in regard to Catholic principles) do not at all reflect the mind of our Delegate, just as they differ widely from the mind of the Apostolic See.

"That there may be no cause in the future for any doubt

or difference of opinion in so important a matter, we now again declare, as we have already done in our Brief of May 23rd of last year, addressed to the venerable Brethren, the Archbishop and Bishops of the Ecclesiastical Province of New York, how necessary it is to observe steadfastly the decrees, which were issued upon the advice of the Holy See in the synods of Baltimore concerning parish schools, and likewise all other precepts which have been issued about the same matter by the Popes of Rome either directly or through the Sacred Congregations."

Leo's mind can in no sense then be said to be unsettled on this vital question. That this is the correct interpretation of Leo's encyclical can best be seen from the practical measures taken by American Catholics since that time. No one in America doubted that Archbishop Ireland's experiment however well-intended was condemned by the Pope. Leo XIII understood the ideal of the Catholic school, in the same light as did his predecessor, Pius IX, and that ideal is found in the teaching and bringing up of Catholic children in true Catholic doctrine and in the Spirit of the Catholic faith. The Holy Father grounded his claims, before all else, on the teaching of the Catholic church with regard to intelligent training and sound doctrine, Religion and life, learning and faith, intellect and will, go together. Only he who lives entirely by true Catholic faith will stand firm. Only he will be best fitted for the end of his earthly existence, and best moulded for his chosen state of life; only he will carry out his duty as a citizen in the most enlightened manner and more securely attain his supernatural end whose physical, mental and moral training reflects the highest ideal of Catholic education. Experience and the reiterated declarations of Pontiffs and bishops teach us that this ideal is secure only in the Catholic school. Whenever this ideal is lowered, true character formation and the spirit of faith so dear to pope, priest and people are sure to suffer.

IV

MIXED AND NEUTRAL SCHOOLS

The grounds for the position which the Church has

taken with regard to the denominational or parochial school will become much clearer, if we study her attitude toward the two other kinds of schools, the non-sectarian and interdenominational school. That the Church must condemn attendance at heathen or heretical schools is so clear that it scarcely needs any comment. The principle upon which this firm stand is based is evident from numerous decrees of Roman Pontiffs and Congregations in the nineteenth century. In the brief of Propaganda of September 19, 1819 to the bishops of Ireland we read: "Hence it is necessary to use all the care possible to keep the young people from these corruptive schools, In addition the parents must be warned that under no circumstances must they allow their children to be led into error. However, to overcome the attacks of the opponents, nothing seems more proper than to found Catholic schools in which the poor and country children may receive good instruction." The building and upkeep of these schools were to come through free-will offerings of Catholics themselves where state support was not given. Concerning the heathen schools, two instructions were sent to China. In the one of July 19, 1838" it is altogether forbidden for Catholic children to attend heathen schools because of the danger of apostacy and idolatry." On October 18, 1883, the establishment of well graded and equipped Catholic schools was insisted upon "in order that the children of the faithful may not attend heathen schools under pretext that they cannot receive sufficient instruction from Catholic teachers."

The problem is much more difficult in the case of mixed schools. A number of important decrees of the sacred congregation on this matter deal with concrete situations and at the same time enunciate Catholic principles with illuminating clearness. A distinction is made between two kinds of mixed schools. One type of mixed school is that in which the school is fundamentally Catholic but to which non-Catholic children are also admitted. The other is the mixed school, properly so called, in which children of different beliefs, without any reference to creed, are instructed and educated. That the same principles cannot apply to both kinds of mixed schools is

self evident. The first class are not mixed schools in the strict sense but rather Catholic schools with a non-Catholic minority.

Let us see, first of all, the regulations of Rome for the first kind of mixed schools. That non-Catholic children are not to be refused admission to Catholic schools except for a reason other than that of difference of creed can be deduced from a communication of propaganda July 26, 1845, to the Vicar Apostolic of Pondicheri. The apparent compromise is explained by the fact that Catholic students in pagan countries do not meet all those dangers to which they are exposed in the mixed schools more properly so called, since the teacher, the instruction and the text books are thoroughly Catholic. It is for this reason that the Congregations have countenanced the admission of non-Catholics. However the daily intercourse with protestant and schismatic children is a source of danger to the Catholic pupils. A decree to safeguard Catholic children from the dangers of loss of faith and to protect non-Catholics from the tendency to indifferentism was published as soon as these dangers were made known. In order to segregate the Catholic from the non-Catholic element in early training, as early as December 1742 the Capuchins of Moscow were instructed to organize classes for non-Catholics. Because of very serious financial difficulty, the lack of room and the selection of teachers this would of course frequently be practically impossible; but in this way the proximate danger of mixed schools, "scholae mixtae" would be changed to one sufficiently remote. On August 29, 1742, in response to a communication from Egypt it was declared that the danger of loss of faith was to be counterbalanced by the zeal of the teachers. In addition, care was to be taken that a judicious selection of non-Catholics be made. (The non-Catholics in question being the heretical Copts)

The Primate Archbishop of Armenia was informed, in similar terms in 1853 that in admitting schismatical pupils to Catholic schools, two dangers must be avoided. First: The schismatic pupils were likely to endanger the faith and corrupt the morals of Catholic pupils if farseeing regulations were not framed. Secondly: The other

danger rests in the fact that one might turn the young schismatics into hypocrites, if they were compelled to attend the religious exercises of the Catholics. "For the danger of such a situation consists in the fact that they would hypocritically profess the Catholic faith in opposition to their mistaken conscience, and that they would be rendered prone to indifferentism."

All these principles hold equally well when there is question of a boarding school and a due consideration is to be had for circumstances that may require special legislation as, for instance, when the numerical proportion of non-Catholics is very large.

An instruction of the Holy Office dated July 1, 1866 allows the admittance of schismatic girls into the boarding schools which the Sisters conduct, provided that parents or guardians are willing to conform to such regulations of the boarding school as are intended to protect Catholic students from the dangers alluded to above. Similar precautions against heretical and schismatical influences in mixed schools are taken by Propaganda in communications to Irish and French Bishops and a number of important documents are available that concern children of all creeds attending mixed schools properly so called where instruction without reference to their beliefs is given. The instruction addressed to the Irish Bishops on April 7, 1896 is particularly forceful in this matter.

When on January 16, 1841, Propaganda officially conceded the use of Government schools which were open to all denominations to the Irish Catholics it did so only under the following conditions:

1. All books opposed to faith and morals must be kept out of the schools.

2. The aim must be that the teacher of Catholic children, in classes of religion, morals and history, either be a Catholic or else that no such course be given to Catholic children in those schools.

3. It will be safer to teach humanities in mixed classes rather than the so called fundamentals and common articles of christian religion for while each sect should

provide its own religious instructor, all the Bishops and teachers should see to it that no danger for Catholic children arise in a system which is by no means ideal. They must also earnestly strive to secure from the government, a better system and more suitable conditions as for instance that the school buildings be under the direct control of the Bishops or of the priests. The school question was to be thoroughly discussed at the provincial synods and reports were to be made to Rome at regular intervals. Finally, all disagreement among Catholics should now cease.

As the English government extended the benefits of mixed schools to all denominations even in regard to the Universities, the bishops were again warned, on February 20, 1857 to exercise caution in so important a matter and to secure unity of action from all concerned.

The Holy Office makes a distinction between these mixed schools and schools of other kinds, "quae materiam a religione discretam atque profanum habent," those therefore wherein the matter taught is treated independently of religion, consequently *religiously neutral schools*. In regard to these so called neutral schools, the dangers indicated under No. 1 are declared to be still in existence; under certain circumstances they have even increased, for in this type of school anti-Catholic activity is but veiled. Hence it can scarcely be doubted that such schools are dangerous, and even at times, ruinous not only in the matter of religious teaching but in purely secular education as well and not alone in regard to the fields of metaphysics and ethics but also in the teaching of mathematics, physics, history, humanities, languages and the liberal arts.

After this clear enunciation of principles, in which the type of confessional school demanded to-day by German Catholics is most definitely set forth, the Holy Office goes on to say that its judgment in this matter is not absolute but conditioned. It is pointed out that such adverse conditions can arise that the desired end cannot be obtained in any other way, "Where, for instance, Catholics are so tyrannically opposed that schools of their own are an impossibility,

they must choose either to forego a necessary education for themselves or else, even though it be against their will, attend these mixed schools. Consequently an absolute judgment is impossible and individual cases are to be submitted to the prudent judgment of the bishop and his decision is to prevail. But here two points are most especially to be observed since a necessary proximate occasion is in question.

1 The case must be one of real necessity. The ruling would not apply in a case where without any notable sacrifice children could be sent to a thoroughly Catholic school even though this school be located at a distance from the home of the children.

2 There must be a unanimous striving for the improvement and alteration of existing conditions. Children must receive solid religious instruction, special attention being directed against the dangers to which they are exposed. They must be urged to frequent the sacraments often and to cultivate devotion to the Mother of God. Parents should be especially careful in removing their children from the dangers of association with children who are not of the Faith.

It is then declared by way of resume: "Generally speaking, then, attendance at such schools is not permitted, but in individual cases the matter is left to the prudent judgment of the Ordinary, whose duty it is, however, to see to it, and that too with great zeal, that not only he himself, and the instructors but also the parents of the individual children take suitable means to ward off from the children whatever might endanger their Faith. At the same time the Ordinaries must insist to the authorities that no violence be done the Catholic conscience by the use of books hostile to the Faith. Finally, parents must be urged constantly and earnestly, especially those who are in a position to do so, to send their children to places where they may receive a Catholic education. Provision should be made to have the direction of schools entrusted to priests or to respectable, loyal, Catholic

laymen, not only with regard to religious instruction but for the supervision of other subjects as well. Then, to obviate even the slightest occasion of scandal, the Faithful should be instructed that this course is being followed to remove, as far as is possible, the evil effects caused by attendance at such schools; hence no one should use this method of procedure as a pretext for not sending his children to a purely Catholic school, where Faith and morals will not be jeopardized." The third question is clearly answered in the negative, whether the question be asked in regard to an express or a tacit renunciation of a just right. Efforts should be put forth and encouraged to keep this right secure. This decision is of authoritative significance for a number of questions that are of pressing moment at the present time.

Once more the Holy Office occupied itself with the question of the neutral school in the Instruction of November 24th, 1875, to the Bishops of the United States of America. Many ideas embodied in the Instruction to the Swiss Bishops which has just been considered recur here. However, a few points are dilated upon at greater length and in a manner worth noting. The Holy Office notes the dangers of this type of school especially in three circumstances:

1 In the lack of any religious training.

2 In a condition of affairs under which teachers of every philosophical persuasion impart their instructions without being hindered in any way from disseminating their errors.

3 In the general introduction of coeducation. "All this results in sadly exposing the children of Catholic parents to influences which tend to weaken their Faith and lower their moral standards." Even if the danger of loss of Faith could be converted from a proximate to a remote one, even then, (it is declared) Catholics could not in conscience attend such schools.

The source of such a declaration is to be found in the natural and the divine law. Reference is then made to the communication of July 14th, 1864, to

Archbishop von Vicari, already mentioned. It is then further declared: "And these fundamental points, based as they are on the natural and divine law, present, at it were, a general principle and have universal binding force in all those regions where this ruinous educational system is, unfortunately for Catholics, in vogue." The Congregation shows, however, that it is fully aware of the fact that circumstances arise occasionally under which parents can, and that with good consciences, allow their children to attend public schools. But they cannot follow such a course of procedure without an adequate reason. And whether or not such an adequate reason exists in each individual case is left to the prudent judgment and conscience of the Ordinary. In general such an excusing circumstance arises when no Catholic school is near at hand or when the school at hand is not calculated to be in a position to instruct the Catholic children in question in a manner suited to their position in life. However, care must be exercised so that the dangers of perversion always more or less connected with the very nature of such a school, be converted from proximate to remote by proportionate measures of precaution. Schools must be first investigated to learn whether or not the proximate dangers there present cannot in any way be changed to remote dangers. Such would be the case wherever anything is taught or practiced contrary to Catholic teaching and morals and where matters are treated which cannot be heard, much less practiced, without detriment to the soul. Obviously, such a danger should be avoided at the cost of any earthly sacrifice, even at the price of one's life. Furthermore, the necessary religious instruction and training should be given at least outside the regular school hours. It is regarded as the duty of the teacher and of the priest to provide the best possible religious instruction. The children are at the same time to be urged to frequent the sacraments often and to cultivate devotion to the mother of God and this all the more assiduously while they are exposed to dangers while in attendance at school. Parents or

guardians must exercise serious care and must personally or through someone else carefully examine the books which the children study and acquaint themselves with the nature of the instruction given. If they discover anything harmful in these books they must provide suitable antidotes. They must also keep their charges from too close association with children who might possibly foster depraved morals or be in any way a source of loss of Faith. Finally this declaration is made: "All parents who neglect to give their children the necessary Christian instruction and training or who allow them to attend schools wherein spiritual ruin is unavoidable or finally all parents who, although there is in the vicinity a Catholic school and a school which adequately meets their needs or who, although they are in a position to send their children into some other place for a Catholic education, nevertheless entrust their children to the public schools without sufficient reason and without the necessary precautionary measures for rendering proximate dangers to loss of Faih, remote, all such parents cannot, if they are obstinate, be given absolution in the Sacrament of Penance as is clear from Catholic moral teaching."

Thus the decisions of the Roman Congregations in the 19th Century present an altogether unified picture. The teachings of the Popes themselves, as is to be expected, coincide exactly with this doctrine. This is clear from an examination of their encyclicals, letters, etc.

In his pastoral letters, Pius IX was not so much occupied with the question of the mixed school, since it was precisely under him that the decisions of the Congregations had tended to settle all that was vital to that question. In the important communication which has already been cited, "Quum non sine," to Archbishop von Vicari of Freiburg, on July 14th, 1847, he has expressed himself briefly and yet most significantly. The decisive statement runs as follows: "Where, in certain places or in certain sections that most pernicious plan of driving ecclesiastical author-

ity out of the school and thus sadly exposing youth to the dangers of unbelief, is demanded by law or even practiced, the Church must not only strive most zealously and with unrelenting exertion to give to children the necessary religious instruction and training, but pastors also have an obligation of instructing all the Faithful and of explaining to them that it is absolutely forbidden in conscience to attend schools which are thus hostile to the Catholic Church."

This conception of the mixed school offers two characteristic considerations: 1 the separation of ecclesiastical authority from the school and, 2 the jeopardizing of faith. The remedy for this twofold evil must therefore also be twofold. Provision must be made for religious instruction for those attending such schools and the Faithful must be constantly warned that attendance at such schools is forbidden.

V

LEO XIII ON MIXED AND NEUTRAL SCHOOLS

Leo XIII frequently took occasion to speak personally on the mixed school problem. Consequently during his pontificate, decisions of the Congregations were not numerous.

We shall set down only a few of the main points found in the teachings of this great pontiff. That he also rejects the purely heretical school is absolutely clear. He has expressly stated this in his letter to the Archbishops and Bishops of Brazil of July 2, 1894, "Litteras a vobis." In His famous encyclical on Freemasonry, "Humanum Genus" of April 20th, 1884, he makes an altogether universal ruling: "Exert the most painstaking care in the training of youth and do not believe that your care will ever be so great that it cannot be surpassed in keeping the rising generation from schools and teachers where the pernicious influence of the sects (and Free Masons) obtains and consequently is to be feared." Similarly in the pronouncement, "Spectata Fides" of November 27th, 1885, to Cardinal Manning and the Bishops of England, a universal warning against schools which do not give religious instruction is given and the bishops

are called upon to warn parents against sending their children to schools in which the training prescribed by their religion is lacking.

In the encyclical "Nobilissima," to the French people, February 8th, 1884, the Pope dealt with the religionless school in detail: "At all events good parents must see to it that their children, as soon as they come to the age of reason, receive religious instruction and that in the schools nothing occur that could be harmful to their morals or to the integrity of their Faith. That parents must exercise this care in regard to the instruction of their children is demanded both by the natural and the divine law, and no pretext will free them from this obligation. By obeying the Church in these matters, parents will best serve both utility and the common good. For children who are brought up from their tenderest years without religion will mature without a knowledge of those matters which alone aid man's efforts to practice virtue and alone inspire him to bridle those passions of his which are opposed to right reason. Such religious matters have to do with man in relation to his Creator, Who will also be his Judge in the next life and Who will reward him or punish him according to his just deserts. Man must also be instructed in the doctrine of Grace which is the means supplied to man to enable him faithfully and diligently to perform all his actions. Without training in such knowledge, the future would indeed be barren of anything like spiritual formation. For children who are unaccustomed to show reverence to God will not tolerate moral restraint. Such children will not trouble themselves to deny their passions anything they crave and such a course of procedure can only lead to the ultimate undermining of the very state itself."

Likewise in the previously mentioned communication to the Bishops of Brazil, "Litteras a Vobis," of July 2, 1894, it is stated: "As far, then, as the state permits, schools are to be established for the instruction of children so that they may not be obliged,

as has become rather common, to attend heretical schools with great detriment to their Faith and also that they may not have to frequent the intermediary schools where the Catholic doctrine is not mentioned, or if it is, it is explained in a distorted manner." As is easily seen the question thus far has dealt with schools in which no religion is taught. The same is true in the pronouncement to the Hungarian Bishops "Quod Multum," of August 22, 1886:

"On all sides schools which are called nonsectarian are given preferment and praise with the intention of having children grow up in utter ignorance of the holiest of truths and with no concern whatever for things religious. Since an evil of such a nature is wide-spread and is more momentous than are the means employed to combat it, we behold arriving at manhood, a generation which is neither interested in virtue nor acquainted with religion and only too often altogether godless. From such a misfortune, Venerable Brothers, preserve Hungary using all the power and the zeal you can command.

"That children should be brought up from their tenderest years in the way of Christian morality and Christian wisdom is not only to the interest of the Church but is also of such vital interest to the State that to-day more than ever before the school question is of prime importance. Everyone who is right-minded realizes this only too well. And so we see Catholics in great numbers and in practically every country very much occupied with the training of youth. Upon this matter they are constantly spending their best efforts nor do they allow themselves to shrink from the task because the price is great and the labor wearying. A similar and equally unstinted effort should be exercised to remedy educational matters in Hungary. Since we see clearly the importance of this matter we most earnestly desire that in the public instruction of youth, the Church be not hindered in accomplishing the charge committed to her by God. And we also most earnestly

beseech you to engage yourselves zealously in this matter. Meanwhile, continue to warn parents not to allow their children to attend schools where their Faith is endangered. And at the same time strive to provide schools where the soundness of doctrine and the uprightness of the teachers recommend themselves,—schools which are under your authority and the watchful care of the clergy. *This, according to our will holds not only in regard to primary schools but in secondary schools as well.*"

It is worthy of note that in this letter, the Pope puts nonsectarian and mixed schools on a par.

At this juncture it would be well to consider the letter "Quae Conjunctim," of May 23, 1892, to the Archbishop and Bishops of the Ecclesiastical Province of New York, of which we have already made mention. That an altogether uniform terminology has not as yet been formulated is clear from the previously mentioned utterances of Pope Leo. This is also evident in other utterances of the same pope where he distinguishes only between two kinds of mixed schools. He makes this distinction in his letter, "Officio Sanctissimo," December 22, 1887, to the Archbishops and Bishops of Bavaria. He says: "The Church has just grounds for complaint as she beholds her childrem being torn from her in their earliest years and forced into schools where God is not mentioned or where what little mention of Him is made is mingled with error, where the tide of error is not stemmed, where there is no belief in divine testimony, no place for truth with which the Church might defend herself. To keep the teaching authority of the Catholic Church outside the realm of education is downright injustice since the office of imparting to man a knowledge of the truths, which man must have to obtain his salvation, has been entrusted to her by Almighty God. Futhermore, this right has been given to no other human society and no other human society can arrogate this right to itself. Hence the Church maintaining that this right is exclusively her own, protests when it is infringed upon. Accordingly care

must be taken so that Catholic children while studying in those schools which have been withdrawn either altogether or in part from dependence upon the Church may suffer no detriment either to their Catholic Faith or to their morals." To further this end the clergy are expected to help by laboring to have religious instruction given in such schools. Moreover this instruction should be given by worthy and suitable teachers and special assistance should be sought from Parent-Teachers Associations.

VI

THE DUTIES OF PARENTS

The right and duties of parents in regard to schools will be set forth explicitly. The Pope then continues: "Not seldom do we behold a truly beautiful example of Faith and religious generosity, for Catholics in those countries where no schools are open to them except the so called nonsectarian schools have built their own schools at great sacrifice and at immense cost and have supported them with unswerving perseverance. Since this spirit of zeal and intelligent foresight affords an eminently secure position for our children, we trust that this highly desirable mode of action will, wherever it is necessary, continue to spread according to the measure of means and circumstances. Nor should it be forgotten that a Christian education most assuredly redounds to the benefit of the State itself. It is evident that innumerable dangers, at times of a serious nature, are to be feared for the State from those schools where religion is excluded from the curriculum or worse, where religion is considered antagonistic to educational progress. Sooner or later the State's authority will be weakened by such schools. The rights of bishops and priests should be safeguarded in educational matters and the bishops should be assisted in the work of true education, nor should the bishops employ as teachers those whose Faith is only lukewarm or who have no religion or who openly deride religion." This same doctrine is also taught by Pope Leo in his encylical,

"Caritatis Providentiaeque," March 19, 1894, to the Polish Bishops. He says: "One must avoid not only those schools and educational systems where the lectures and instructions are interspersed with open attacks upon religion or where, so to speak, godlessness reigns but also those schools in which no attempt is made to impart Christian instruction as if, indeed, these matters were foreign to the work of education." For to the imparting of a knowledge of mundane matters, a training in the knowledge of things divine must be added. Again we find these two types of schools referred to in the encyclical "Affari Vos," to the Bishops of Canada, December 8, 1897. There we read: "We are forbidden to send our children to schools where the Catholic Religion is neglected either through ignorance or malice, where her teachings are despised and her principles shunned. *If at any time the Church tolerates attendance at such schools, she does so only under compulsion and necessity, and not without prescribing many precautions, which experience has too often taught, are frequently scarcely able to avert danger.* In like manner we must avoid that method of teaching which regards any and every creed as of equal worth, as if it were but a slight matter whether we think rightly or wrongly of God and what pertains to God. You are well aware, Venerable Brothers, that the Church condemns all such systems of education for youth for nothing more pernicious to their Faith can be imagined and nothing more calculated to undermine their morality and thus to estrange their souls from God can be conceived than attendance at such schools."

The same principles were enunciated by Pius IX in the "Decision Dealing with Congregations." Leo XIII spoke in no uncertain terms, when treating the German educational situation in regard to mixed schools. He states in his well known "Canisius Encyclical": "We must provide that Catholics have schools of their own for their children and not allow them to attend mixed schools, and furthermore, we must see

to it that the best and most reliable teachers be chosen for them. The type of education which is divorced from religion or contaminated by a religion which is itself tainted is fraught with danger. This is the type of education which we find so often in that type of school which is commonly known as the mixed school. Let no one try to persuade himself that piety and learning can be separated with impunity."

VII

CANON 1374

The best way to show the result of our research which has been based entirely on the abundant and rich sources of information at our disposal is to give a *scientific interpretation* of Canon 1372, No. 1 in the light of Canon 336, No. 2 and also to expound Canon 1374. Both these Canons admirably summarize the teaching of the Church on our subject. Canon 1372, No. 1 reads as follows: "The education of all Catholics from their childhood must be such that not only shall they be taught nothing contrary to the Catholic faith and good morals, but religious and moral training shall occupy the principal place."

1 According to the accepted interpretation, Canon 1372, although it does not state so explicitly, yet in reality has to do with education in schools and moreover with that type of education in particular. In Canon 336 we have an explicit statement on the matter.

2 The Canon clearly describes a school that is religious *ex professo*, and it does not merely do so negatively, that is, by stating that we cannot allow anything in the school which is opposed to Christian Faith and good morals but it does so positively, that is, by stressing the ideal Catholic school. Now this ideal school, according to the above mentioned sources, consists in this, that Catholic children be taught by Catholic teachers who are imbued with the true spirit of the Catholic Faith, or in other words that they shall be reared and educated in Catholic principles to the extent that the whole process be permeated

with a spirit that is truly Catholic.

3 The coordination of secular knowledge and religious training does not consist in this merely, that one or more classes be given over to religious instruction, but rather that the religio-moral factor be stressed throughout. This means (and this statement obtains prime importance in some modern controversies) that the religious element is to be esteemed above the subject matter of the curriculum; and consequently that the religious training be kept constantly in the foreground; in a word that religion be the life giving principle of the whole structure.

4 This Canon is not content with a mere permission nor even an urgent recommendation but it gives a stern command binding in conscience, as a reference to Canon 1374 clearly proves.

5 The Canon has a strictly universal character. It concerns all the Faithful of every class, every nation, and every age. It includes all kinds of educational work and every type of school, boarding schools, private and public institutions of learning, kindergarten, grammar and higher schools.

Canon 1374: "Catholic children shall not attend non-Catholic or undenominational schools, nor schools that are mixed, (that is to say, open also to non-Catholics). The bishop of the diocese alone has the right, in harmony with the instructions of the Holy See, to decide under what circumstances, and with what safeguards against perversion, the attendance of such schools by Catholic children may be tolerated."

The results of our inquiry are:

1 The Canon speaks about Catholic youth. But in the light of the previous legislation of the Church (our norm according to Canon 6, No. 4 for interpreting doubtful Canons) it includes *students of all ages*—"juvenes et adulti" as well as "pueri." Noldin, Ferreres, Genicot, Salsmans, Cocchi, Vermeersch and other moralists and canonists of international standing clearly state this.

2 It prohibits the attendance of Catholic youth at three types of schools;

a Non-Catholic schools, i.e. schools of pagans, heretics, etc.

b Neutral schools, i.e. schools which give no religious instruction. We have seen that in the time of Leo XIII there was a doubt about the terminology used to designate these various types of schools, for Pope Leo frequently has such expressions as: "neutral or mixed schools;" "neutral schools;" "mixed schools;" "lay schools." It is of great importance to stress the fact that the Canon strikes out the word "or" in the expression, "neutral or mixed schools" and places the "mixed school" in a separate group apart from the "neutral schools."

c Mixed schools, that is, as the Cannon expressly states, schools also open to non-Catholic pupils. Although it is not exactly clear what this term signified in the ecclesiastical writings before, now however, the Canon seems to determine its specific status.

The term "mixed School" can be interpreted in two senses; it can mean either a Catholic school to which non-Catholics are admitted or it can mean a non-Catholic school which Catholic children attend.

3 Of these schools which have just been mentioned, the Canon says, "ne frequentant," i.e., Catholic children shall not attend them. Hence, the wording of the Code does not convey a mere wish or a desire but it states a clear prohibition. We know this for a certainty when we examine the Canon as a whole and see the connections between its various parts. The second phrase of the Canon does not make sense if we attempt to translate it as a mere wish for it mentions that exceptions to the general legislation may be tolerated under certain specified conditions. That a clear, positive and unmistakable prohibition is meant here is positively clear from other sources also.

The question now naturally arises as to just

what the nature of the prohibitive command is. The context and the sources of our investigation prove conclusively that this prohibitive command is not merely "juris ecclesiastici" but in reality "legis divinae et naturalis." For we recall such expressions as "lege naturali et divina prohibetur" or again "in conscientia frequentari non possunt" etc. Moreover we arrive at the same conclusion from the fact that this prohibitive command is based on the doctrine of "proximate occasion of sin." Hence it follows that the Church cannot yield on this point as long as this "proximate danger" exists.

4 It is a universal principle that these schools are dangerous in themselves (per se) and therefore are to be avoided.

5 Still there are cases in which attendance at such schools is scarcely avoidable. But whether in such cases the attendance can be tolerated depends upon whether or not the proximate danger can be replaced by or changed into a remote danger.

6 As the danger varies according to the various types of schools and circumstances, a universal norm of action which is applicable to each case cannot be given. However, we can give several auxiliary principles.

a Schools where there is no possibility of changing the proximate danger to a remote danger cannot be attended under any circumstances even should there be a question of life and death.

b If such a change be possible attendance can be tolerated but only if there exist a substantial reason. But in general this case does not occur often, especially if there be a Catholic school in the neighborhood.

c The change from a proximate to a remote danger means, (i) that all books opposed to the Faith be excluded; (ii) that non-Catholic children be carefully excluded; (iii) that the parents themselves supervise their children's edu-

cation; (iv) that the parents keep a watchful eye on their children's association with non-Catholic children; (v) that separate class-rooms be provided for Catholic and non-Catholic children respectively when possible; (vi) that the best possible religious instruction be imparted and that the mode of living be according to religious principles; (vii) that the decision, as to whether the proximate danger has given place to a remote danger, be left not to the judgment of the individual but to the bishop of the place alone for it rests with him to give a decision after a prudent and conscientious consideration of all the circumstances; (viii) that the bishop be guided in his decision by the instruction of the Apostolic See. This instruction will be known as legitimate from the explicit statement of the Canons; (ix) that even in such cases the decision is at most "tolerari potest" that is to say, attendance at such schools can only be tolerated. Consequently we should seek to put an end to such an undesirable and dangerous practice.

Thus then does the Catholic teaching with regard to Catholic and other schools shine forth with clarity and uniformity. The Catholic principles on this question are firm and unshakable. It is true that the application of these principles is frequently quite different in a world which as a rule follows principles which are quite different from Catholic standards. But we are never at liberty to sacrifice our principles even under the greatest stress. Their value and efficiency must be preserved in the face of the most trying circumstances. The study of ecclesiastical decisions dealing with Catholic schools, sectarian schools and other schools furnishes a splendid example of the strength and clearness of Catholic principles and reveals the power of the Chnrch in dealing in the concrete with all these difficult and involved matters.

A CONFEDERATE CHAPLAIN AT FREDERICK, 1862-1864

By Father Terence King, S.J.

The well-loved song still answers in the negative the question: Should Auld Acquaintance Be Forgot? In keeping with the sentiment of the song I will introduce to the readers of the *Woodstock Letters* a Confederate chaplain whose acquaintance those who were in the Frederick novitiate in 1862 and 1864 made when the chaplain enjoyed their Jesuit hospitality.

The document from which I gather my story is entitled: Fr. James Sheeran, C. SS. R. War Journal. I read it this summer while I was giving a Jesuit retreat to the Benedictine Fathers of St. Leo's Abbey, Florida. They were allowed to make a copy of the original through the kindness of Magistrate Joseph Corrigan of New York, whose father, Dr. Joseph Corrigan, got it from his brother, Michael Augustine Corrigan, when he was Bishop of Newark. It came to him at the death of Fr. Sheeran, who, after having left the Redemptorists, became a secular priest in the Diocese of Newark. The contact between the Benedictines of St. Leo's and the Corrigans arose from Dr. Corrigan being their neighbor on the shore of Lake Jovita which lies in front of St. Leo's Abbey, Pasco County, Florida. Dr. Corrigan told the Benedictines that Fr. Sheeran refused twenty thousand dollars from a New York publisher for the War Journal.

Why the Confederate chaplain refused such a substantial price for his book is seen from many an entry in it. In his foreword to the manuscript he begs that if it fall into the hands of any person not acquainted with him it be destroyed as a favor to the writer. A Northerner by birth, he is on duty at the Redemptorist Church of St. Alphonsus, New Orleans, when the Civil War breaks out. He is sent by his superior as chaplain with the 14th Louisiana Infantry Regiment to the Virginia battlefields. From his arrival in Richmond, Sep-

tember 9, 1861, until "that bad man Butler" gets possession of New Orleans he writes frequently to his community. The capture of the city puts an end to his letter-writing. Another reason for keeping a record he has for General Stonewall Jackson to whose army of his experiences is the deep admiration and affection his regiment is assigned in 1862.

A sample of an item in the Journal which Fr. Sheeran did not want the indiscriminating reader to get hold of is the entry dated Sunday, August 17, 1862. "At two o'clock I heard that two Virginian soldiers were to be shot for desertion. I hastened to the place of execution and found them surrounded by a crowd of soldiers and accompanied by two Protestant chaplains. I asked one of the so-called ministers if either of the deserters were Catholic. He replied in the negative, but told me that I might speak to them. After a short interview I learned that neither was baptized. Having spoken to them of the necessity of baptism and having questioned them on the necessary points of doctrine I prepared to baptize them at their own earnest request. While I was gone in quest of water, one of these Protestant chaplains, evidently more willing that the souls of these two unfortunates should be damned than that a Catholic priest should do what he had neglected to do, made use of his diabolical eloquence to persuade them not to be baptized. When I returned I found that these men had yielded to the persuasions of their spiritual murderers and, consequently, were indisposed for the reception of the sacrament. The poor creatures had to go before their God with not only the guilt of their whole lives to account for, but also with their souls stained with original sin. I could not help exclaiming: 'O Protestantism! How much hast thou done to offend God, injure man and serve the evil one.' Unwilling to witness the execution I returned to camp."

When Stonewall Jackson was sent to capture Harper's Ferry early in the September of 1862 his army after that success was not far from Frederick. What

Fr. Sheeran was going through at the time he tells us in the entry dated Saturday, September 6, 1862. "I now began to feel an intense gnawing, not so much of conscience as of hunger, for one-half an ear of green corn from the morning of the day before was all that I had eaten. I watched with wistful eye the country mansions and farm houses as I rode past with the best of intentions of inviting myself to their hospitality, but seeing them all surrounded by our poor soldiers who had fallen out of ranks in search of food, I hushed the inward call as long as nature permitted, resolving to wait until our arrival at Frederick, for we were undoubtedly on the Frederick Road. But it is said: 'Hunger will break through a stone wall.' No wonder it compelled me to break through my resolve. A weak stomach, a sick headache and a fretful horse all admonished me that the men who were seeking breakfast acted the wiser part, and that it would be well for me to follow their example. So off we went for a splendid mansion about half a mile from the road. My horse no doubt anticipated a feast as he set his ears and made for the house with a speed equalled only by his nimbleness in getting out of the way of Yankee shells. The owner of the place was a warm Southerner and consequently received us very kindly. His wife, daughter and servant had been busy all morning with cooking for and waiting on our men and as a result were tired out. Nevertheless, they prepared for me and my orderly a good breakfast with plenty of corn and fodder for my horse. I spent an hour with this very hospitable family, and having paid my bill which was most reluctantly accepted, I started after the army, now considerably ahead.

"At noon we arrived at the splendid wire bridge crossing the Monacacy, three miles from Frederick. By this time our brigade had encamped on the banks of the Monacacy at the foot of a steep hill covered with oaks. I resolved to visit Frederick before going to camp. By a common but not very lamentable accident I lost my orderly, or rather he lost himself some-

where near the bridge, so I went on alone. These three miles were spent in rather serious reflections. The surrounding country, the neighboring hills, the distant Blue Ridge were all to me old acquaintances. My numerous trips over the B. & O. from Baltimore to Cumberland, the pleasant scenes of my college days, the once happy condition of our country and its present distracted state all presented themselves to my imagination.*

"These were my preoccupations during my brief journey from Monacacy Bridge until I arrived at a tollgate outside of Frederick. Here my meditations were interrupted by a bit of a row. One of our men who had probably drunk more than enough was disputing with a lady at the tollgate. She contended that he had taken bacon for which he had not paid; exclaiming at the same time that she was a Unionist and would not be imposed on by any Confederate. I investigated the matter and found that she was mistaken. I told her that she should not be so uncharitable as to accuse a person of an act of dishonesty without undeniable proofs, and that we would be willing to forgive her if she would give three cheers for Jeff Davis. This she stoutly refused to do. Anyhow we left her in good humor.

"The first thing to attract my attention upon entering Frederick was the old barracks now occupied by the Yankees as a hospital. I rode into the yard where I found many of our men. Everywhere there were signs of a hasty retreat on the part of the enemy. It seems that besides some thousands of sick and wounded there were between one and two thousand cavalry and infantry stationed at Frederick. On Friday evening previous to our arrival the Yankees destroyed many valuable stores, burned a quantity of clothing, and then hastily made their escape. We captured, however, a number of prisoners who failed to get away, and many valuable stores besides, such

*Cumberland was a scholasticate of the Redemptorists at this time.

as blankets, coats, boots, shoes, shirts, coffee, sugar, salt, many stands of arms and a quantity of medical supplies which they had not had time to destroy. In taking a view of the barracks' yard I met one of the Sisters of Charity who had charge of the hospital. I dismounted in order to speak to her, but to my great surprise I noticed that she was very much embarrassed. I was not long in finding out the cause of it. I had on a Confederate uniform, and there were several Yankee surgeons and officers watching me closely from the gallery. The poor Sister no doubt feared that she might be accused of giving information to the enemy, or showing sympathy for the rebels. Perceiving this I mounted my horse and unceremoniously cut short our acquaintance, nor did I try to renew it afterwards.

"My first object was to find a Catholic church. In riding through the streets I was kindly saluted by many of the citizens. I also met many of my friends from various divisions of the army, all of whom showed me marks of respect. Some of our Louisiana boys came to me to know if I was in need of anything, such as boots, shoes, etc. When I let them know what condition I was in they quickly supplied my wants. How badly off I was before can be guessed. We left Camp Wheat near Gordonsville on August 16, leaving behind our regimental baggage wagons and all of our clothing except what was in actual use. For three weeks we were steadily marching through dense clouds of dust, or the men were constantly fighting the enemy. I was busy with our wounded and dying. At night when rest was allowed we were lying in our clothes which very soon became soiled. The questions of our boys reminded me that I should put on a clean shirt at least before going into the presence of civilized beings. I entered a Jew's clothing store in company with some of my boys who soon supplied me with a white shirt, handkerchiefs, and other useful articles. The storekeeper being apprized of what I was invited me to a room and furnished me with water, soap and towel. O that happy

moment! A good wash and a clean shirt were luxuries that I had not enjoyed for over three weeks.

"Feeling the importance of my new white and well-starched appendage I made for the house of the Jesuit Fathers by whom I was kindly received. Here I had the pleasure of meeting Fr. Hubert* for the first time. He was like myself disguised in Confederate mud. We were soon introduced into the bath house whence we returned much cleaner if not better looking. The good Fathers made us change our clothes and then advance to the refectory where we did justice to all the good things in the edible line with which the table was laden. In the meantime my horse was taken to the stable and I was informed that I could not return to the camp that night. I of course did not insist upon going.

"It was now about four P. M. As there were some few hours of daylight left I decided to use them by visiting the city. The streets were crowded with soldiers who came to see or to buy. Many of them had disguised themselves in new shirts and some of them even wore gloves. The barbers were taken by storm and the shops were filled with liberal purchasers. The windows, doors and balconies were packed with ladies who in general showed most enthusiastic feelings. When we entered the town the Federal flag was yet flying from the top of the market house and in a place very difficult of access. Soon our boys tore down the Yankee bunting. While I saw this flag, now the emblem of tyranny and injustice being torn in shreds amid the shouts of thousands, sorrowful reflections came to my mind. A few short years ago that flag was the emblem of our national greatness and to defend it every southern citizen would have sacrificed his life. Such is the instability of human affairs.

"Having seen the greater portion of this beautiful city I returned to the house of the Jesuit Fathers,

*Father Hubert, S.J., was a noted Confederate chaplain from New Orleans.

and having partaken of a good supper, I retired early to rest. I was tired but could not compose my mind agitated by the scenes and reflections of the day. How strangely this night contrasted with those of the preceding five weeks. From the time we left Camp Wheat for Cedar Mountain to our arrival near Frederick scenes of blood, carnage, fatigue, hunger and thirst constantly presented themselves to me. I had seen the worst passions of the human heart displayed under the names of humanity and liberty. But this night I found myself not on the wearying march, not in the tented camp, not on the gory field of battle, not in the hospitals listening to the suppressed moans of bleeding patriots. Oh, no! Once more I find myself within the peaceful walls of a convent. Before me is the image of the crucified Savior; nearby that of His Immaculate Mother. These and other pious objects recalled to my mind my peaceful cell in New Orleans, and had I wings I would have flown to it to shelter myself at least for a time from the bloody strife desolating our country."

There were more than seven holy sleepers of all grades in the Society who enjoyed their sleep that night in the Frederick novitiate, but none rose from their beds fresher than the Redemptorist Confederate chaplain. A greater delight awaited him in one of the chapels. Who was the father and scholastic assisting at Fr. Sheeran's mass? Are they alive today? His War Journal for Sunday, September 7, 1862, tells us that, "This morning I had the consolation of offering the Holy Sacrifice for the first time in three weeks. As I celebrated in the private chapel of the novitiate my congregation was very small—one father and one scholastic. Since I parted with my regiment the day before without giving notice I was anxious to return to camp to see what the boys were doing. I got to camp about ten o'clock and found my men in the best of spirits, that is, those of them who were there, for many were visiting Frederick. I perceived by the number of men drilling into the stone pillars

under the wire bridge over the Monacacy that this beautiful and expensive structure was going to be blown up.

"The place where we were now encamped was one of the roughest and most uncomfortable of the campaign. We were on the side of a gravelly hill or mountain whose base forms the bank of the Monacacy. It was impossible to find a space whereon to repose comfortably for the night. As the sun was about to bid us farewell I was tempted to say good-bye to camp for the night as I had some repugnance for a bed of rocks, but motives of prudence bade me to stay. General orders had been received to permit only a certain number from each regiment to be absent at a time. Seeing the wisdom and need for this order I endeavored to have it enforced. To be consistent I had to remain with my men and to take cheerfully to my gravelly bed. It was useless to attempt to describe the changes of base I made during the night in trying to find softer places. One thing is certain: that night's rest made lasting impressions on my mind and body. Indeed the Monacacy rocks recall to memory souvenirs more fearful than those of the Yankee shells."

The rough time that the Confederate chaplain had all the night before was the dominant reason why he wanted to get away from the Monacacy rocks and back to the comforts of Frederick. His Journal for Monday, September 8, 1862, runs; "Having dispatched a breakfast consisting of solid-shot biscuit, good coffee and beef, Major Zable and I procured a pass and started for Frederick. In passing by the tollgate we met my friend the Union Lady who kindly saluted us, gave us a drink and seemed disposed to make atonement for her unkindness of the Saturday before. We found the city in festive uniform. The inhabitants are for the most part warm Southerners. Believing their city was to be occupied permanently by our army the people threw aside all reserve and publicly showed their sympathy for us. The balconies,

doorways and windows of public and private houses were crowded with Confederate soldiers. Many of our officers now dressed in clean shirts, new boots and spurs were displaying their riding skill and attracting the attention, if not the laughter, of the fair ones who watched them.

"After a ride through the main streets of the city we fetched up at the residence of the Jesuit Fathers. The scene here was a most touching one. The good Father Ward, Master of Novices, was busily occupied in waiting on our poor soldiers who were partaking of the refreshments which he had prepared for them. In fact he had open house for them at all hours during the three days of our sojourn in Frederick. I had the pleasure of meeting the Very Reverend Provincial* and the Reverend Father McGuire of Washington, who requested me to procure them a pass to get back to Baltimore. In company with Fr. McGuire I next visited the convent of the Sisters of the Visitation, a splendid and spacious building directly opposite the Jesuit novitiate. Here I found that the Sisters had refreshments in plenty for our soldiers, the young ladies of the academy being occupied from morning to night preparing food and waiting on them. The Sisters received us very kindly, brought us through the various departments of their school and invited us to partake of the refreshments prepared. I was not a little surprised to note the enthusiastic feelings shown by the Sisters for the success of the Confederacy.

"Recrossing the street to the Jesuits I met good Father Ward with a dozen or so canteens strung around his neck. 'Father,' I exclaimed, 'in the name of common sense what are you doing with those canteens?' 'Well,' he replied, 'while I was out on the street I met some of your boys inquiring where they could buy some molasses, and believing the poor fel-

*It is likely that the business had to do with the procuring of passports for Father Provincial and Father McGuire. The Provincial at this time was Father Angelus Paresce. Father Bernard McGuire was at this time prefect of the Church at Gonzaga College, Washington.

lows to be too tired to be hunting around for it I am going down into our cellar to fill up their canteens with molasses.' I could not help laughing at the sight of the Jesuit priest with a string of canteens around his neck. Though but a small act of charity it was a noble one.

"About eleven o'clock I called on General Lee and General Jackson to transact some business* and returned in time to see the Monacacy bridge destroyed. Unfortunately in the explosion a few bits of iron were blown into the camp of the 1st Louisiana regiment, killing one man and wounding three more. At sundown our boys in great numbers returned from Frederick to camp and a happier lot of soldiers I never saw. They were now pretty well rested, rations for the past three days had been abundant, and besides, they had procured for themselves many of the good things which the markets of Frederick offered."

When the second Shenandoah Valley campaign was on in the summer of 1864 Fr. Sheeran was present with his regiment under General Early. The chief whom he idolized, Stonewall Jackson, had "crossed over the river and was resting in the shade" since his tragic death at Chancellorsville. The chaplain's War Journal records the doings of Saturday, July 9, 1864. "We were up early this morning as we were near Frederick and the enemy under General Lew Wallace. We expected a fight for the place, but while halting in a wood nearby we heard that the Yankees had evacuated the city. About ten o'clock as the head of our column reached the suburbs of Frederick it turned off to the right and crossing some fields came out on the Baltimore pike where they halted. I accompanied our medical train which went into the city. Many who had seen me there two years before recognized me and showed me many signs of friendship. My gray appeared to feel proud of the honors paid to his rider, but wanted to follow the main

*In the town of Frederick, in a wooded lot called Best's Grove, General Lee had his headquarters on September 7, 1862. Jackson's tent and Longstreet's tent stood near Lee's.

column. From his prancing and jumping about one would say that he was showing off. Having paid a short visit to the Jesuit Fathers who received me with their usual hospitality I rejoined my men halted on the Baltimore road outside the city. The enemy by this time had fallen back to the south side of the Monacacy and took up their position on the heights commanding the pike. Our cavalry skirmished with them for about half an hour when the Yankee artillery opened up on them with artillery. Ramseur's and Rodes' divisions now advanced from Frederick in a direct line towards the Monacacy threatening the enemy in front, while Gordon and our division take a road to the right and cross a ford at about one and a half miles from the burned bridge on the pike. The Louisiana brigade commanded by General Evans marching rapidly from the river soon engaged the enemy. When the battle was at its hottest, the Yankees stubbornly disputing every inch of ground, Colonel Cox of Ramseur's division from the Frederick side of the Monacacy opened up with a battery which enfiladed the enemy and did great damage to them. Now a furious yell is raised, a charge made and soon the shouts of victory are heard resounding from our lines. The Yankees are flying in the direction of Baltimore leaving behind them their dead and wounded, seven hundred prisoners and a large number of small arms. Our wounded were brought back to Frederick and were well cared for at the hospital of the Sisters of Charity. Not knowing that our army was moving on I went to the house of the Jesuit Fathers in order to say Mass the next morning. I made several unsuccessful attempts while in town to buy some articles of clothing. I obtained a summer coat and pair of pants from Father O'Callaghan* for

*This was the Father Joseph O'Callaghan who was drowned at sea on January 21, 1869. When Father Sheeran met him at Frederick he was Rector of the Novitiate and Master of Novices. Previous to this he had been Rector of Loyola College, Baltimore, a post of office which he assumed on the 25th of July, 1860, immediately after his Tertianship. On September 4, 1863 he became Rector at Frederick. An account of the tragic ocean voyage during which he lost his life, is recorded in the Woon-

which I gave him an order on my Father Provincial at Baltimore."

What notices the beadles of juniors and novices posted on the board of their respective ascetories while the battle was going on are long since forgotten. For Fr. Sheeran, however, no sign read 'vacat pugna.' But at least he has had a good night's sleep in the quiet of the novitiate. What Sunday, July 10, 1864 brings him he sets down in his Journal. "Say Mass this morning at six. After Mass I began to write a letter to Fr. Provincial but was interrupted by one of the Brothers who informed me that there was some commotion in the town. Not thinking it to be serious I kept on with my letter but was again interrupted by Fr. O'Callaghan who informed me that our army was moving away from the Monacacy and he had reason to fear that the Yankees were pressing after us and would soon be in town. Still fearing no danger I finished my letter, packed up my things leisurely and chatted with some of the Fathers. Again I was warned that our cavalry was quitting town rapidly and that there appeared to be something astir. My orderly now had our horses ready. Bidding the Fathers goodbye I mounted and rode slowly away. As I passed through the streets everything appeared as still as death. Our men had all disappeared. I called at the hospital, requested the Sisters to take good care of our men and had just mounted my horse when I heard that the Yankee cavalry were entering the city. Thinking I had been long enough in Frederick, and wishing no more acquaintance with the savage defenders of 'the best government the world ever

STOCK LETTERS for 1902, Volume XXXI, No. 1. The account is in Latin. It is entitled "Navigatio Funesta Patrum Procuratorum." It is a letter in the handwriting of Father Keller and was found among the papers of Father Edward V. Boursaud. Father Keller represented the Missouri Province at the same Congregation at which Father O'Callaghan represented the Province of Maryland. Another account of the same incident is to be found in *Letters and Notices*, Volume VI, page 145. In the Province Catalogue for 1870 is recorded the death of Father O'Callaghan and accurately though quaintly the place of his death is given as "In Mari Atlantico."

saw', I hastened after our men now making rapidly for Washington."

There are no more accounts of visits to Frederick and its Jesuit novitiate in Fr. Sheeran's War Journal.

OSTERLEY—A TRIBUTE

By Father L. Kent Patterson, S.J.

The aim of this little article is briefly to narrate the unique work accomplished at Osterley during the past decade by the Reverend Edmund Lester, S.J.

Osterley is situated on the London Metropolitan, or "tube" and is about forty minutes run from Charing Cross. The neighborhood, formerly distinctly rural, has been rapidly built up in the past few years. A few miles to the west lies Hounslow Heath, famous for Dick Turpin's activities. Isleworth is but a few minutes walk and there one beholds the ruins of Sion Abbey; Osterley "Park," at present the property of the Earl of Harrow, was a branch or daughter House of Sion before Henry VIII "broke the yoke of Rome." The ground is indeed historic; the writer was surprised to learn, entirely "per accidens," that "Osterley Manor" was rated high in Domesday Book, being one of the most valuable in England. It belonged to Odo of Bayeux, the warlike bishop, half-brother of William the Conqueror.

The residence at Osterley, a splendid old mansion, was bequeathed to Father Bernard Vaughn, S.J., by a pious convert whom he had received into the Church. This was shortly before the war. It was used for some years as a Retreat House. But in 1919 Father Lester was placed in charge, and given "carte blanche" to launch the "Young Priest Movement."

Long experience as missionary and "operarius" had convinced Father Lester that a preparatory school for "delayed" and other types of vocations which needed timely aid was a pressing need in England. Demobilization had released scores of young men who had found their vocation under fire; and there is a constant stream of youthful conversions, chiefly from "Anglo-Catholicism." Again, many young men in England simply have not the funds to make the pre-

liminary studies which are requisite for entrance into Seminaries and Novitiates. Mere free tuition is not sufficient; they must be supported during their studies; and again, provision must be made to give them the essentials within two or three years. So in 1919 Father Lester was given the house and permission to launch his work. He was to raise the funds by "pious propaganda." He had Faith, Hope and Charity "in ordine supernaturali" while "in ordine naturali" he was gifted with a unique personality which had won him a host of friends. There is something Napoleonic about both the stature and personality of Father Lester. He "did not shun the chance of failure" or "follow the methods of prudent mediocrity" and the humble beginning of 1919 was crowned by splendid success.

By last year a school house and dormitories had been completed and over seventy young men were being trained at Osterley for their future vocation. During the past ten years no less than four hundred have been placed in various Seminaries and Novitiates. Nearly every diocese in England has received some candidates from Osterley; while among the Religious Orders and Congregations, Dominicans, Franciscans, Benedictines, Jesuits, Oblates, Redemptorists, Carthusians and several others are represented. Osterley alumni have joined the White Fathers for the African Missions, the Madura Mission in India and the Chinese Missions as well. A number are at present in Canada while a half dozen are now studying at Louvain for Oklahoma. Forty have been ordained.

Every type of vocation flourishes at Osterley. I have met at least two converted clergyman aasisting in the teaching there, becoming "acclimatized," before entering Seminaries. Undergraduates from the Universities, clerks from the "city" who have "come over to Rome" find at Osterley a home, and a chance to complete or review their studies before entering Novitiates or Seminaries. The bulk of the students

are young men from seventeen to twenty-five, born Catholics, who could not, humanly speaking, "follow their Master to the Altar" but for Osterley. It is a unique work.

Some boys are partially supported by pious benefactors and benefactresses, the "God-Fathers" and "God-Mothers." Bnt the bulk of the funds has been raised by "direct action" that is by "propaganda" in the "Tablet" and "Stella Maris." By degrees Osterley is becoming endowed but for years it subsisted from hand to mouth. But somehow Our Lord and Our Lady always "come through" in the emergencies.

Osterley is not exactly a "petite seminaire" nor is it an "Apostolic School." The young men wear secular garb; their spiritual exercises are limited; Daily Mass, Morning and Evening Prayers, a brief examen at night and a weekly conference are all that the strain of intensive study permits. Father Lester's influence, however, is ever present and omni-present. His students receive a "character" from contact with him which is rarely effaced.

An artist by temperament and at one time by vocation, Father Lester has beautified Osterley with delicate but masculine taste. The garden is " a thing of beauty and a joy forever." Beautiful shrines abound. One in particular, depicting St. Anthony exhorting the fishes, is much admired. It overlooks a pond containing the fishes so the exhortation is not entirely ideal. Among the chapel windows, one is unique. A friend wagered Father Lester that he could not bring "Good Queen Bess" into the Church. "Oh, yes I could, *with the funds.*" The hint was taken; and now one beholds Blessed Edmund Campion confronting the Tudor Queen at Windsor when by threats and flattery she sought in vain to turn him back from the path of martyrdom. Cecil Lord Burghley stands in the background. I think this picture rather symbolizes Osterley. Blessed Edmund Campion has great reason to rejoice when he looks down upon the kneeling

youths. The return of his nation, torn from the Faith by Tudor autocracy, seems at times almost hopeless, but Osterley is an "antidote to defeatism" and to despair. It would indeed be a pleasure to note Father Lester's other activities, especially his "Theatrical Retreats" to the Catholic Stage Guild and his splendid work for the Knights of the Blessed Sacrament. But space and time forbid this. Yet it is a great privilege for the writer to express in the LETTERS his deep veneration and lasting love for the "great little priest," jocósely called "the Lord of Osterley." Vacations spent at Osterley were indeed days of "sweetness and light," of inspiration and encouragement. One beheld the triumph of a work begun in Faith, inspired by Hope and perfected in Charity; one had the privilege of intimate association with a splendid leader in the Army of Christ.

THE AMBAKONA TRAGEDY

Chota Nagpur is a plateau in the Province of Behar and Orissa. To the west of it lie the Central Provinces and to the east the Bengal Presidency. Jashpur is a more or less independent state. It is situated to the west of Chota Nagpur. Its capital is Jashpurnagar and there the Raja lives. In 1906 the first missionary crossed the border of the native state and received the first converts. This flourishing Christian community now numbers forty-seven thousand souls.

A few months ago the natural brother of the Raja was expelled from the capital and settled down in his village, about ten minutes walk from the missionary's house in Ambakona. He began immediately to persecute the Christians, forcing them to stay at home on Sundays, imposing forced tasks, etc. He forbade his villagers to go to Mass on Easter Sunday and assigned them especially difficult tasks which were to be performed that very day. Father Demonceau, the Missionary of Ambakona, wrote a polite letlet to the Sardar, the title by which the Raja's brother is known, asking him not to send the Christians to work on Easter Sunday. At 10.00 o'clock a servant came to ask the Father to come over to the Sardar's house to read the letter to him since he could not understand it. At 2.00 o'clock another servant came with a second invitation. And when the Father refused to go, the Sardar told the servant who had returned with the priest's reply, "Well, I shall go to him myself, and you shall see what will happen."

Two weeks previously another servant had warned the priest while inviting him to go on a hunt with the Sardar, "He invites you, Father, but do not go." On the very eve of Easter Sunday, the Sardar had sworn in the presence of his servants, who are all Hindoos, that he would kill the Father on Easter Sunday during Mass.

The attack occurred in the early hours of Easter Monday. With a boy and seven servants, the Sardar set out on his murderous expedition. Light favored his plan. When the seven servants had hidden in the bushes close to the bungalow, he with the boy as his accomplice and armed with a hatchet and a sword, approached the bungalow. The room in which Father Andries, a Tertian, who had come two weeks previously to assist with the Holy Week Services, was sleeping was wide open. He was to return to Ranchi early on Easter Monday. Not suspecting that anyone would be sleeping there, the would-be murderer passed the open door and advanced to what he knew to be Father Demonceau's room. He fumbled at the door trying to open it. It was not locked but the manipulation of the simple latch was too much for his native ingenuity and he could not open the door. Father Demonceau awoke and asked: "Who is there?" There was no reply but more noisy fumbling at the door. Thinking that it was a sick-call, the Father got up, struck a match to ascertain the time (it was about three o'clock), and opened the door. Seeing nobody, he took a step forward into the verandah, when suddenly he received a blow on the head from a hatchet. When Father Demonceau opened the door, his assailant was crouching in the shade of the balustrade which runs round the verandah. Aiming his blow from this position he could not possibly strike the priest's skull but the blow struck the Father on the forehead above the nose. Stunned by the acute pain and blinded with blood, Father Demonceau made for the door and tried to shut it. But the murderer was upon him and almost cut off the fingers of his left hand as he attempted to close the door. It was impossible to close it and the priest jumped behind a table and raising a chair to protect his head, called as loud as he could for Father Andries. Blow after blow landed upon the chair and upon the priest's hands. Happily the darkness inside the room prevented the murderer from directing his aim, so

much so that he broke the handle of the hatchet in his attack.

Father Andries got up, and, not realizing that he was seriously wounded all over his body, went up to the room of Father Demonceau and sat on the bed. During the struggle outside, Father Demonceau had been endeavoring to assemble the parts of his gun. Blinded and stunned by the sharp pain in his head, with his hands almost entirely disabled, for the tendons of three fingers had been cut and one thumb nearly severed from his hand, he was making slow progress with his work on the gun. Now that the trouble was over they looked at one another and as Father Andries announced the departure of their assailant, both men laughed. But in the very act of laughing, Father Andries heard a hissing sound in his back, experienced acute pain and thought that his lung had been pierced. Without giving expression to either fear or misgiving, he very quietly lay down. At last Father Demonceau had succeeded in putting the gun together and he fired a shot to summon help. Then he procured some permanganate and sat down next to Father Andries to dress his wounds. The Christians of the neighborhood were soon on the scene. They aided the Fathers to the best of their ability in dressing their wounds and then cut some stout bamboo poles and arranged the beds upon them. Ten strong men lifted each of the beds and then began a sorrowful procession to Gholeng, the next mission station. It was now 4.30 A. M.

The news had spread through the district like wild fire. Along the road the Christians rushed out of their villages to see their Father. All were crying and praying. Father Demonceau's groom saddled the horse and proceeded to Gholeng with the news. On reaching his destination, he rushed to the door of the priest's house and shouted that both Father Demonceau and Father Andries had been killed. Father Andries' brother had just arrived at Gholeng

after aiding another priest with the Holy Week Services when he was greeted with the groom's sad tidings. A few hurried questions procured the information that the Fathers were not dead but only severely wounded. The priests set out to meet the victims with whatever little comforts they could secure in their haste.

Father Andries roused from a deep sleep by the shouting thought that Father Demonceau was suffering from a nightmare. He got up, walked out of his room and exclaimed, "Wake up; what is the matter with you?" Suddenly he beheld a man rushing out of Father Demonceau's room and brandishing a sword. There was just enough time to raise his right arm and thus ward off the blow aimed at his own head. A deep gash close to the elbow was the result. The pain was acute. Father was so surprised by the suddenness of the attack that while literally yelling with pain he leaped down the steps of the verandah in a single bound.

A desperate struggle then followed. Realizing that the fellow was bent on killing both Father Demonceau and himself, Father Andries then leaped back into the verandah and seized the Sardar's accomplice by the long, flowing hair and hurled that personage down the flight of steps and down the twenty foot embankment in front of the bungalow. Later developments lead to the suspicion that this accomplice was not a boy but a woman and a concubine of the Sardar. While disposing of the unwelcome presence of him or her, the Father received a nasty wound in the back just below the right shoulder blade. By this time the priest had grasped the situation and as his courage mounted he seems to have become insensible to pain. He now made straight for the murderer, dodged every direct blow and succeeded in landing a few of his own just as the murderous sword was about to dispatch him. Finally after three minutes struggle he managed to close with his assailant.

Both rolled down the steps of the verandah. After a further struggle on the road they both tumbled down the steep, twenty-foot slope in front of the bungalow. At last Father Andries managed to grasp the blade of the sword with both hands. He pressed it into his own flesh and forced it to the ground. Placing his knee upon it, he shouted to the assailant that he would not loose his hold. The murder abandoned the sword and ran from the scene.

At 2.00 P.M. the two parties met on the road. It is about twenty-three miles from Ambakona to Gholeng. The roads are an abomination at all seasons with continual ups and downs and are so narrow, at times, that it is barely possible for two men to pass abreast. What that journey meant for the two men who were exhausted by loss of blood can hardly be imagined. The ordinary temperature in the shade is in the neighborhood of one hundred degrees and the road over which they were borne for ten hours is exposed to the sun's rays nearly the whole distance. Father Demonceau, whose condition permitted further travel by car was taken to the hospital at Jashpurnagur, seven miles further. Father Andries seemed almost at the point of death and was anointed. A dose of brandy served to revive him somewhat and the interrupted march went on again for three hours. Both Father Demonceau's hands were in a precarious condition. Happily the wound in his head though deep did not injure the bone. Father Andries fared far worse. He sustained eleven serious wounds; on the back, on the shoulder, on either side of the head, a serious wound in each hand and another on the knee besides twenty-five lesser wounds throughout his body. Describing his condition, his brother said: "When I saw him stretched out on the table, pale and covered with blood, he looked as Our Lord must have looked when taken down from the cross. But he had the consolation of knowing that his dash and courage saved

the life of Father Demonceau. For had he not come to the rescue or had he run away, undoubtedly Father Demonceau would have been killed."

A telegram brought the sad news to His Lordship, the Bishop: "attempted murder Demonceau, chiefly Andries badly wounded, both safe hospital." Next morning, Rev. Father Superior who just happened to be in Ranchi for the day rushed to the spot by car. At 10.00 A. M. the car of the Raja arrived with a letter for His Lordship instructing him to summon the Civil Surgeons at the Raja's expense. Acting upon it the Bishop went straight to the Civil Surgeon, Colonel Mills, and asked him personally to attend the wounded Fathers. The Colonel left at 12.00 o'clock and raced to Jashpurnagur, a distance of about one hundred and twenty miles. He dressed both patients himself. Next day Father Demonceau was brought to the European Hospital at Ranchi, in the fine state car put at the disposal of the Fathers by the Raja. On the way the car stopped at Manresa House and the Bishop, the Superior, and all the Fathers went to see the patient. The meeting was a happy one. A few days later Father Andries arrived in the Raja's private car. Both Fathers are rapidly recovering.

THE BUDDHIST MONASTERY AT GHUM

By Father M. Wery, S.J.

We celebrated Mass a little after midnight and started immediately on our three hour climb through the virgin forests of the Himalayas. At dawn we reached a high peak in the vicinity of Darjeling, among the "Hills of the Tiger,"—more than 8000 feet above sea level. And what a dawn! While we below were yet in darkness, the sun flashed on the towering peaks of Kinshinjunga, Everest and all the long chain of the Himalayas, cloaking them in purple and gold. I think that I shall never forget this sight or cease to take pleasure in the recollection. From here we doubled back on our traces for a while, then left the forest and followed a carriage road to Ghum, the D. H. Railroad Station, reputed the highest in the world, —7840 feet. At this point our party of adventurers split up and one group of three, of which I was a member, headed for the Buddhist monastery of Ghum.

At a bend of the road where it topped a hill, stood the Tibetan pagoda. Below it lay a deep, broad valley. Around the pagoda was a double row of tall poles, from which flew banderoles, inscribed with prayers. An old lama reclined at the door. He was dressed in a sleeveless yellow cassock, made fast by a wide sash of the same color. He saluted us and, when we asked permission to inspect the monastery, let us in at once. The pagoda is a square building entered from the east. In Mongolia, according to Dr. Schlagentweit and Koppen, the entrance faces the south. The exterior is smooth and carefully white-washed; the red-painted roof is Chinese style. The interior likewise is white-washed but relieved by frescoes of incidents in the life of Buddha. To the right were book shelves filled with linen volumes, much the worse for vermin and insects. In the four corners were tables filled with statuettes of the idols,

decked out in the sacred vestments and carrying musical instruments. On the fifth table were two hundred butter candles, offerings of the devout to Buddha. In the middle of the temple were rows of benches for the Lamas and at the far end stood the altar, reached by several richly carved wooden steps. In the place of honor was a statue of Gautama Buddha, in an attitude of profound adoration. Round it on the altar and steps were vases, bells and Dorjes. This last instrument, the Dorje, is a metal bar, frequently of bronze, four fingers or more in length and knobbed at either end like a dumb-bell. The original Dorje is supposed to have fallen from the heavens in India and is preserved in the monastery of Sera near Lhassa. According to another legend, the original Dorje belonged to Gautama Buddha. When he passed to his state of "non-existence," the Dorje rose in the air and flew from India to Tibet. It serves the double purpose of conjuring up or chasing away demons. The vases were large cups full of butter and fitted with a wick. They burn continually under the supervision of a lama, who from time to time cleans and adjusts the lamps. All this time I was plying our guide with questions and fitting the new information into the knowledge I already had of Buddhism as it is practised in the innumerable monasteries of Tibet.

The Lamas are the Buddhist priests of Tibet and Mongolia. As there is some difference between the Buddhism of these countries and Buddhism as it is practised in the rest of the Orient, it might be helpful here to give a short explanation of the religion and its founder. Buddha was born in Kapilavastu, India, at the foot of the mountains of Nepal. His name was Sidharta but later he changed it to Buddha. He was the son of the King of the tribe of Sakya. At the age of twenty-nine he left his native country and went to Mosasha in the province of Behar to become the disciple of certain renowned philosophers,

who were leading lives of holiness there. He found the doctrine of his teachers unsatisfactory and retired to Gaya, eighty miles south of Patna. There he practised great austerities but very soon decided that these were useless and abandoned them. He next devoted himself to speculation and through it arrived at absolute knowledge or Bodhi. He seated himself under a large tree, the Bo tree or tree of Religion, and conquered every temptation of Mari. With this conquest came the state of Bodhi and he became Buddha. He began at once to preach his doctrine and is said to have penetrated even to the Island of Ceylon. The present opinion places his life between 558 and 478 B. C.

Originating in India, Buddhism spread quickly to other countries. The principal cause of the rapid propagation of Buddhism perhaps can be found in the fact that, unlike Brahmanism, Buddhism has no caste system. It receives all and admits into its ranks both natives and foreigners. In our day, for some reason not explained, Buddhism has almost disappeared from lower India. But when the traveller goes into the north of India, Himalaya, Sikim, Butan, Nepal and Tibet, he sees hundreds of prayer poles flying their inscribed pennants. He meets everywhere on the road from Kurseong to Darjeling, from Ghum to Pedong and Kalimpon, Buddist priests turning their prayer wheels and repeating the words, "Om Mani Padme hung."

Lama, or more correctly "b'lama," is a Tibetan word that means superior and is applied to the monks. The title really belongs only to the heads of monasteries but it is the common practice to give it to all Buddhist monks. Among the lamas there is a real hierarchy. The highest in authority among the lamas of Tibet is Dalai Lama or "Superior Ocean," who resides at Lhassa. In the other monasteries there is also a superior and when we were at Ghum the monks always spoke of their superior as Bara Lama,

i.e., Grand Lama. In the very large monasteries the superior is called Khampos. The Dalai Lama is elected by the monks. But since 1792 the Chinese government has taken a hand in the elections to insure the choice of a friendly superior. In Bhutan the Khampos is almost independent of the Dalai Lama and in that province the Dharm Rajah plays the same role as the Chinese government plays at Lhassa.

The lamas are very numerous in Lhassa and its vicinity. Campbell lists twelve monasteries and estimates the number of monks as 18,500. The Grand Lama is what is called a "Bodhi Satwa," that is, he refuses to be transformed into a Buddha. The reason for this refusal is his desire for rebirth in order to benefit the human race. But a Buddha cannot be reborn. This is the reason for Buddha's titles, "Sathazata" which means "departed" and "Sugata" which means "departed happily and forever." The lamas are chosen from every class and it is customary for every family having more than two sons to send one of them off to be a lama. The ordinary monk is called Gylong; over him are the Lamas and below him are the Tohbas. Boys in probation, a period of preliminary instruction in the beliefs and practices of Buddhism, are called Tuppas.

At Ghum I asked our guide, "How does one become a lama?"

"When we are youngsters our parents put us out. 'Go away,' they say, 'we do not want you any longer.' And we go away to the monasteries and become lamas. At fifteen a Tuppa becomes a Tohba," he added, "and at twenty-four a Gylong, if his record is satisfactory."

There are two principal classes of lamas, so we learned at Ghum: the Gyllupka, who dress in yellow and are celibate and the Shammar, who dress in red and marry.

"Why do some of the lamas wear sleeveless cassocks?" I asked.

"Those with sleeves are married, those without are not."

The celibacy of the Gyllupka must present quite a problem for they live under the same roof as the Shammar and their wives. As far as we could discover there are no safeguards for the state. It is purely a question of individual resolution.

The names of deceased lamas are held in veneration but the remains of the Grand Lama only are buried intact. After death a Grand Lama's body is arranged in a sitting posture with the legs crossed and the feet under the body. The right hand rests on the thigh, palm up with the thumb folded in on the palm. The left hand crosses the chest with the thumb touching the shoulder. This is supposed to be the position of abstract meditation. The body is then put in a box in this posture and the whole entombed. The tomb of a Grand Lama then becomes a shrine venerated by the faithful. The bodies of inferior lamas are cremated and the ashes preserved in idols. We saw plenty of these idols both in the pagoda and later when we visited the apartment of the Grand Lama. Votive lamps are always kept burning before them.

The ordinary laymen are treated very differently. Sometimes the bodies are carried to some wild spot and left for consumption by crows, jackals, and hyenas. At other times the corpse is hacked to bits and fed piecemeal to the waiting vultures. The ceremony is accompanied by a chant, "Care not what we do to the body. It is no longer a dwelling place for you. Summer would decompose it and Winter would freeze it hard, making it too cold for habitation."

At this juncture another lama joined us. When I discovered that he spoke Indian I approached him and said, "That wheel of life, there" and I pointed to a large wheel painted on the opposite wall, "what does that mean?" What aroused my curiosity was a portrayal of hell and especially that it was called by that very name. "Is hell eternal?" I asked.

"It is," he said.

"And is it possible for a lama to go there?"

"Certainly, if he leads a bad life."

"But suppose you commit small sins, do you go to hell then?"

"No. I express my sorrow and ask the god's pardon and he forgives them."

"Well, how do you go about obtaining this forgiveness?"

"I review all my actions and when I discover anything wrong, I say to the god, 'I have done wrong, I have sinned. My god forgive me.' Then in satisfaction, I burn two hundred votive lamps before the idol of Buddha."

"And what of your heaven? Is that eternal?"

"Yes. See it marked there on the wheel of life. It is the last Nidana."

The Tibetan wheel of life has six main divisions, each one containing pictures of gods, demons, men, birds, fishes, heaven, hell, etc. The central theme of the pictures is the misery of life. The wheel itself carries out this idea by its position in the fangs of a horrible monster. Dr. Waddel considers that this wheel is a graphic representation of the Buddhist philosophy, brought down to the level of unlearned minds through the medium of familiar pictures. According to him these pictures unfold the philosophy of the twelve Nidana or states of life. He sums them up as follows:

1) Birth in a crib.

2) Children at play.

3) Manhood, represented by a village scene: people drinking in the shade of a tree, a man playing a flute, another receiving a loan, women spinning and weaving, two laborers, a drunkard.

4) Labor, portrayed by men breaking ground, gathering wood in a forest, carrying burdens.

5) Accidents, a man and a horse thrown into a river.

6) Crime, two men quarreling, a man before a judge, another undergoing punishment.

7) Temporal government, a king and his ministers.

8) Old age, some old people.

9) Disease, a doctor taking a sick man's pulse.

10) Death, a lama examining a body to see whether or not death has arrived, a second lama praying, while the wife and relatives weep.

11) Funerals, a body is borne to the pyre. One lama precedes it blowing a horn, hollowed from a femur, while another follows beating a drum. This second man holds the end of a white band, which is wrapped around the body. This band is given to the dead man as a guide in the path of the pure. Next in line is a man carrying an offering of food and drink, and last of all the family.

12) Religion, a temple towering above the surrounding houses, a lama in an attitude of adoration, another in his cell, a little bell, a Vajra or staff, a femur horn, a Stupa or shrine, at which a worshipper says his prayers.

So much for the wheel of life. In a book-case that ran along the opposite wall were about four hundred volumes of the Kanjur, the Tibetan version of the Triptaka. "Do you open these when you pray?" I asked a bit ironically for the books were dusty and worm-eaten.

"No. We use those only while we are Gylongs. Now we know all the prayers by heart."

"Do you pray often?"

"We rise at three and pray in the temple till seven. After breakfast we sweep the temple and then we go begging in the marketplace. At twelve more prayers and a repetition of the morning exercises. We go to bed at ten."

"What method do you follow in your prayers. I see a number of rows of benches with one raised above the rest. I suppose that high one is for the Grand Lama and the others for the lesser monks?"

"That's right," he said. "We eight lamas divide into two groups and alternately recite the verses."

When the lamas go out they generally carry with them what is known as a prayer wheel. It is a small hollow cylinder of bone or metal, provided with a handle. On it is inscribed in closely written characters the phrase "Om Mani Padme hung." The lama keeps repeating this formula as the wheel turns. There is some dispute as to the meaning of the words. However, this is the interpretation of W. Simpson:

Aum or Om is a sacred word, so sacred that some Hindus will not say it but form it only mentally. It means adoration.

Mani signifies a jewel or gem or pearl.

Padme means in the mud or flower of the mire.

Hung is the same as our Amen.

The expression then seems to mean "Adoration to the jewel of mire. Amen." It is an act of the highest reverence. There is no question of supplication so that it seems more appropriate to call the instrument, wheel of adoration or praise, rather than simple prayer wheel. The method of use is as follows. The person must first of all repeat the whole prayer. This is a conditio sine qua non of merit. Then the wheel is turned and the devotee repeats the words as often as he wishes while the cylinder is revolving. When it comes to rest, he must say the prayer once again in its entirety under pain of forfeiting the whole merit of the ceremony. When I asked our friend, for such we had found him to be, whether mere mechanical repetition of the prayer sufficed for merit, he answered with an emphatic "No. The words must be said not only with the lips, but they must come from the heart." However that may be, it is hard to believe that the prayers come from the heart when, for example, one sees the wheel rotating in the wind, or beholds some devotee at a temple or monastery or sacred wall spinning the wheel round and round.

I am equally incredulous about that other pious practise of measuring the ground with the body. This

latter devotion has to start with the dawn and continue uninterruptedly through the day, no respite being allowed even for meals. The ceremonial must be gone through in its most minute details: the body stretched at full length on the ground, the head touching the earth, the arms reaching forward, the hands clasped. At each prostration a circle is marked in the dirt by means of a goat's horn gripped between the hands. Sometimes a tremendous weight of books is piled on the person's back and it is not an uncommon sight to see men, women or even children crushed beneath a mountain of literature as they scrupulously perform the ceremony of prostration. They believe that by going through this ritual they gain as much merit as they would gain were they to say all the prayers contained in the pile of books. Poor deluded people!

I was very anxious to visit the interior of the monastery and as our guide had shown himself obliging in everything so far, I asked him, " May we see the interior of the monastery?"

"Yes, indeed," answered the guide. "Follow me." We went out of the temple and I was surprised to notice that our guide made not the least movement of reverence toward the statue of Buddha but simply turned on his heel and left. We followed him.

We crossed the court-yard that separated the temple from the monastery. It was crowded with dirty beggars preparing their meals. We followed our guide up a few steps into a corridor where he left us waiting at a door while he went inside. We did not have long to wait. He came out almost immediately and invited us to enter. We went into a square room, carpeted with linoleum and lighted by a single window. Seated on a carpet was a lama, busily writing. Every now and then he took a sip from a cup of tea, kept warm by a little stove at his elbow. He bowed to us courteously and then went on with his writing. We next proceeded through another room

to the reception hall of the Grand Lama. The hall contained no ornamentation but a statue of Buddha, gold or gilt, illumined by the light falling from a window above and a silver framed picture of the Tashi Lama. (This picture has since been taken to China). Near the wall stood the throne of the Grand Lama, gilded and rickety. Before the throne was a carpet where visitors to the throne might sit.

"The throne of the Grand Lama," I exclaimed to our guide. "May we see him if he is in the house?"

"Yes, he is in the next room."

My curiosity was on fire and I began to call up my choicest Indian expressions. And I wondered what he would think of my old cloak and my brogues, thick with the mud of the mountains. Our guide parted the curtain that separated the reception hall from the private chamber and my eyes fell upon a rather ugly old man, toothless, beardless, with shaven head. He rose from a carpet on which he was reclining under a canopy of yellow material and his secretary at his right did the same, possibly as a sign of respect to us.

I told the guide, "Assure the Grand Lama that we feel honored and delighted with this privilege." The guide assumed a posture of great respect and modesty and spoke to the Grand Lama in a low voice.

The lama smiled and bowed to us a second time and replied in a long speech in the same strange tongue the guide had used. The burden of his speech was, we learned, that the Grand Lama felt himself equally honored and delighted by our visit.

We then invited him to visit our monastery if ever he should pass through Kurseong, and told him of the numerous lamas of Jesus Christ who were studying there. He seemed pleased by the invitation.

I then said to our guide, "We would be grateful if the Grand Lama would give us some momento of our visit."

The Lama rejoined, "We have nothing good enough for you. Pray for us and we shall pray for you."

I again expressed our gratitude for the cordial reception and we turned to go. But the Lama stopped us with a word and gave some directions to our guide. This individual then took down three garlands from the wall of the room and I realized that we were about to be decorated with garlands by the Grand Lama. The old man beckoned to me. I approached and made a bow and he placed the garland on my neck. At the conclusion of the ceremony I bowed again. Then my companions received the same honor.

On the train home I thought of the words of the Grand Lama, "Pray for us and we shall pray for you." And we prayed to the Sacred Heart that he would send forth His light into the minds of these poor Buddhist priests who are buried in the darkness and shadow of death. "May Thy kingdom come, O Sacred Heart of Jesus."

THE JESUIT MARTYRS' SHRINE AT MIDLAND, ONTARIO

The Martyrs' Shrine at Fort Ste. Marie, Midland, Ontario, links the Church in Ontario with the heroic age of the Huron missionaries of nearly three hundred years ago. Fort Ste. Marie was begun in 1639 and was the first building of any importance in Ontario. Here was Ontario's first church, its first hospital and here the central residence for the Jesuit Missionaries laboring among the Hurons on Georgian Bay. During the ten years of its existence, Fort Ste. Marie was a Pilgrim Shrine, the first place of pilgrimage north of Mexico. "During the past year," wrote Father Paul Ragueneau in 1645, "we counted over three thousand persons to all of whom we gave shelter." It was to encourage this pilgrim spirit among the Hurons that Pope Urban VIII in 1644 issued a Brief granting special privileges to Huron pilgrims who flocked to Fort Ste. Marie. Pope Pius XI renewed this Brief for pilgrims who visit the present Martyrs' Shrine at Fort Ste. Marie.

Fort Ste. Marie sheltered at one time Missionaries who are now declared Martyrs by the Church. Among them should be named Blessed John De Brebeuf, Isaac Jogues, Gabriel Lalemont, Charles Garnier, Anthony Daniel, and Noel Chabanel who were slain by the Iroquois between 1646 and 1649. The ground on which the Shrine stands is hallowed by the ashes of John De Brebeuf and Gabriel Lalemont whose sacred flesh quivered under the fire, knife, and tomahawk of the Iroquois. When their charred remains were later dug up to take the bones as relics the flesh was carefully removed and buried again at Fort Ste. Marie so that their ashes still hallow the soil at the Martyrs' Shrine.

The season of pilgrimages to the Martyrs' Shrine for 1929 has just finished and has been most fruitful in temporal and spiritual graces. The present church,

built by Father Filion in 1926, one year after their Beatification, has been the scene of six diocesan pilgrimages this summer. The Bishops of Montreal, Toronto, Ottawa, Sault Ste. Marie, Hamilton, and Peterboro all led pilgrimages from their respective dioceses and there were in addition individual pilgrimages from many parishes of Ontario. About fifty thousand pilgrims visited the Shrine this summer.

The Martyrs have shown themselves generous towards their clients. While preferring to leave to time and to competent authority the last word about temporal favors and reported cures, one notes that forty-one cases were reported at the Shrine this summer. These range from bronchitis, asthma, mastoids, paralysis, deafness, arthritis, and spinal trouble to various other diseases. Crutches and canes are there to give eloquent testimony. It is not uncommon to have non-Catholics come asking for cures and protesting their faith in the Martyrs. Some have actually reported cures through their intercession.

What one prefers to stress is the spiritual good accomplished at the Shrine and this of course must always remain hidden except from God. Confessions are heard daily, morning and evening, and on Sundays one or more confessors are obliged to be in the box from seven o'clock until near noon and it is not uncommon to see pilgrims receiving Communion after the High Mass. About eight thousand Communions were distributed during the few months that the Shrine was open.

Visitors to the Shrine are always impressed by the spirit of prayer that pervades this hallowed ground. Chance visitors or resident pilgrims may be seen from dawn to sunset on any week-day piously making the Way of the Cross at the beautiful outdoor bronze Stations, which lead up to the summit of the hill overlooking Georgian Bay. Sunday is a day of continual prayer. Whether one visits the church where Masses are said from six to eleven o'clock inclusively, or visits the spot on the grounds where the "Little

Flower" is the proud possessor of a whole island to herself in the artificial lake, or makes his way to the Lourdes Shrine, the steps of which pilgrims mount on their knees, or again pays a visit to the old fort where the Martyrs were buried—everywhere one finds pilgrims in prayer. The church which accommodates one thousand people is always crowded to capacity especially at the ten and eleven o'clock Masses.

Each year also new pilgrimages are being formed from new localities. This year a very impressive Holy Name rally was held representing the Archdiocese of Toronto. Two thousand Holy Name men paraded on the grounds, and another two thousand pilgrims looked on at the imposing spectacle. The De La Salle Bugle Band, numbering ninety buglers, led the procession which marched up to the twelfth Station of the Cross which is also an altar. Different Catholic newspapers spoke of the impression made on beholding the hill overlooking Georgian Bay surmounted by an altar in front of which were ranged after Archbishop McNeil and the attending clergy, two thousand Holy Name men who were pledging on ground hallowed by the Martyrs their loyalty to Him whose Holy Name the Martyrs came to proclaim nearly three hundred years ago and for love of Whom they shed their blood.

Another impressive ceremony which takes place each Sunday is the procession of the Blessed Sacrament which winds its way down the forty-eight steps before the church and over the historic grounds. The men lead, reciting the beads and singing hymns, followed by the women. The men then form a bodyguard on each side of the main aisle while our Lord is borne triumphantly again into the church amid impressive invocations which are recited for the sick by the congregation.

When the pilgrims come from a distance and remain for a late train, a lantern slide lecture on the Martyrs' life is given in the evening.

After an oblivion of nearly three hundred years Fort. Ste. Marie has once again become a center of faith and devotion. From 1639 to 1649 the Relations tell us that the place "had become the center of all the country, having the consolation of receiving Christian Hurons who came to it from various points to perform their devotions in more quiet than could be had in their own villages and entertain in solitude greater sentiments of piety and religion." This is verified too in a special way now when two laymen's Retreats are given during the course of the summer at the Martyrs' Shrine. In 1648 the ferocious Iroquois invaded the Huron Country. In a few months they destroyed all the outlying Indian settlements leaving Fort Ste. Marie alone undisturbed. But the Jesuits realized that the end had come and rather than let the old fort, the home of peace as they called it, fall into the hands of their ruthless enemies, they themselves set it on fire and retired to Christian Island some miles distant. Thus perished Fort Ste. Marie in 1649. And now after nearly three hundred years, God is renewing the scenes of fervor and devotion in this hallowed ground of Martyrs. It is becoming a big factor in the Church in Ontario and the rallying point of fruitful and consoling manifestations of Faith. Canadian and American Catholics are praying that God may accord the honors of sainthood to these glorious pioneers of the Faith in America. Bishops and archbishops from all over Canada and the United States are sending in petitions signed by many thousands begging this great grace from the Holy See.

PHOTOGRAPHING THE ECLIPSE AT CEBU, P. I.

By Father Charles E. Depperman, S.J.

The greater part of this letter was written in longhand on board the steamer "Panay" on my way back to Manila from Cebu after the eclipse.

Well, the big day is over and I am now on my way back. It was quite an experience. We, my good mechanic, Mariano Herrera and myself, started out from Manila on April 20th (Saturday) on our way to Cebu for the eclipse. The boat trip on the "Mactan" took about 36 hours. We started late, as we had much cargo to put on and "Filipino time" was the rule, which generally means "any time when ready." While the cargo was being loaded, I saw a crowd on the wharf and found out that just a few minutes earlier some cargo had fallen from the ship and hit one of the laborers, knocking him into the water and killing him. I rushed over, but he was already dead, so I gave him only conditional absolution.

That night, as is often the custom on inter-island boats, we slept on deck to avoid the stuffy cabin, but alack and alas! a stiff breeze was blowing and I got but little sleep, but a stiff neck and a bad nose. The following night I slept in the cabin, and had a fine sleep. As I have the privilege of a "portable altar," I said Mass the first morning (a Sunday) on deck with the Captain and his officers attending, and my good Mariano serving. The next morning I said Mass in the Cabin.

About nine or so we got into Cebu, rather a thriving little city, for it is the port of that vicinity and of Mindanao. We found the two German astronomers from the Hamburg Observatory, Dr. Baade and Mr. Schmitt, on the dock waiting to take us up to Sogod to decide whether I preferred to place my apparatus with theirs or else to go to another town called Catmon some ten to fifteen kilometers to the south. I found the Sogod place better for my atmos-

pheric electricity instruments; besides, at Sogod I would have the benefit of the companionship and advice of the Germans, who were experienced eclipse men, this being their third. At first it had been thought better to split our parties to give a better chance of not having one stray cloud spoil both expeditions, but Dr. Baade, who had preceded me a few weeks to Sogod, after seeing that when it was cloudy at Sogod it was generally cloudy at Cotmon, decided a split was not worth while. So then and there I decided on Sogod. We had the use of the rooms of the public school (it was vacation time) and could set up our instruments on its grounds in back of the building. We had a little lunch with the Germans and started back to Cebu to arrange for the shipment of our baggage, which we had left in the hands of Fr. Risacher, formerly novice-master at Poughkeepsie, and now chaplain of the new leper colony being started near Cebu, a branch of the famous Culion colony. Fr. Risacher is staying at San Carlos Seminary, which in other days belonged to the Jesuits, but is now run by the Vincentians. As there was no room there for us, Fr. Risacher had arranged for us to sleep at Opon, on the Island of Mactan (reached by a little ferry) where the Irish Redemptorists have their church. It was half past seven at night as we waited for the launch. What a wait! till 8:40 p.m. with only a very light breakfast and lunch all day! Finally the launch came, and we got a royal, charitable welcome with a fine beefsteak and good bed from the hospitable Redemptorists. Next morning we got our baggage and instruments on a truck and off we went to the eclipse grounds.

The next few weeks before the eclipse were days of hard work and some anxiety. We stayed at night at the parish house of Sogod, where the native priest, Fr. Nicolaus Batukin did his best to make things pleasant for us. In the days of the revolution, the convento and church were used by the rebels as their headquarters, and the Americans had to destroy the convento in capturing it. Sogod is a small village,

and very, very poor, and so the convento was never rebuilt well, and both convento and church are sadly in need of repairs and modern conveniences, as is the case in so many parishes in the Philippines.

After early Mass, Mariano and I trudged the couple of miles up to our station, since there is not a single carriage or automobile available in Sogod. The autobus schedule did not coincide at all with our plans. At the eclipse station, we started to work at once. It had been intended to make the foundations for the mirrors and lenses of concrete, but we found the concrete man down with malaria. The mechanic of the Germans, Mr. Schmitt, said he could make the foundations just as well out of wood, so we had to order wood from Cebu. This did not arrive until about April 29th, so that one precious week had rolled by without much having been done.

But that Monday we started in earnest, and things began to look brighter, but it was not until the following Monday that we could give our big camera a test to see how the mirrors of our coelostats were running. Fortunately we had sunny days from then till Thursday for these tests. One night, in order to adjust the big coelostat that the Germans had loaned us, we had to stay up till midnight chasing stars through the clouds, only to find that practically all our work had been for nothing! But the next evening the sky was clearer, and we fixed things early.

The best time for testing to see if the coelostats were running rightly, and keeping the image of the sun accurately stationary, was in the afternoon, but what heat! Three hours in a tropical sun is no joke. Your throat gets all parched and you can drink a gallon of water.

Well, the Tuesday before the eclipse was a wonderful day; Wednesday fair, but a bit more hazy. No rain. I was afraid that if we got no rain that night, the next day would be hazier and more cloudy still, due to the gathering moisture. There was no rain, and my fears came true!

One hour before the eclipse started, we went out to our instruments and uncovered them, and started the clockwork of the coelostats, and got the sun's image on the ground glass to check the running of the clocks. The sun was shining through a slight layer of thin cirro-stratus. Fortunately there was a sunspot near the edge of the sun that was the last thing to disappear, thus giving a fine thing on which to focus.

We had a small telescope with us, and set it up where visitors could see the sun's image projected on white paper. We watched for the first contact, i.e., when the moon first started to "eat" the sun. The time seemed correct to the very second so accurate had been the calculations of astronomers.

Back we went to our instruments. The German line-up was as follows:—

(a) One twenty meter focal length camera, (six inch lens) giving an image of the sun itself of twenty centimeters in diameter.

(b) A splendid spectroscope to get the "flash" spectrum, etc., using curved plates to get great length of focus.

(c) A four meter focal length camera.

(d) A smaller camera of wide angle to get a general view of the corona and surrounding sky.

(e) An eleven meter focal length camera, with a big mirror run by a water clock.

As the Germans were only two in number, of course they had to rely on four or five others from the Islands to assist them. The Hamburg Observatory is a large one and their instruments excellent, for they specialize in eclipses.

What a contrast with my instruments, partly borrowed, partly bought, partly home-made. Here they are:

(1) One camera of seven meter focal length (image of sun's disc 7 cm.) the coelostat of which had been borrowed from the Germans. The lens was our own, a four inch photovisual, which had just arrived in

time from Zeiss though ordered last August. The body of the camera I made of Celotex, to afford better protection against the sun's heat. The plate-holder end was homemade. I myself ran this camera, assisted by a student whose duties were to take the cap on and off the lens.

(2) A four meter camera, borrowed from the Germans; only the coelostat was mine, a laboratory instrument and mostly homemade. Mr. Schmitt nicknamed it "Lilliput," but he admitted when we had it set up that it ran quite well. My good mechanic Mariano ran this camera.

(3) A Wulf electrometer to measure the electricity in the atmosphere. Originally it was for visual observations, but we adapted it to photographic registration ourselves. This instrument took care of itself.

(4) A polarimeter (mostly homemade) to measure the sky polarization during the eclipse, to see if it changed from the ordinary. A professor of Physics from Cebu ran this for me.

(5) A homemade camera (one-half meter focus, four inch lens) to take ordinary pictures of the corona, and also pictures in polarized light (by reflecting the sun's image from glass at a certain angle). This was in charge of Fr. Risacher.

A modest outfit, but it must be remembered that our Observatory is only secondarily for Astronomy, and mainly for the weather. Fr. Selga, our Director, was in Iloilo to observe the eclipse there with the best of instruments to measure the sun's radiation during the eclipse, and also some smaller cameras.

To come back to our story. Two or three disturbing factors were quite evident by three o'clock (the time of totality was 3 hr., 29 min., 47 sec., p.m.). In the first place, due to the heated air, the image of the sun was not steady, but oscillated slowly with a steady period of a few seconds, with an amplitude of about half a millimeter. We had noticed this the few days before the eclipse, but were hoping that it would quiet down at actual eclipse time as the sun's bright-

ness and heat diminished. Next, my good Mariano came to me much disturbed. The image of the sun in his camera was shaking badly. You see our "Lilliput" was a very light instrument, and the wind was shaking the mirror. We had shielded it on all sides but one (the direction in which the light of the sun came) and on the other days this had worked perfectly since the wind had come from the East. But eclipse day, as the eclipse proceeded, the pesky wind changed more to the Northeast or North, and was now and then frisking around poor "Lilliput" and shaking the mirror. We had intended to take some long exposures with this camera, but then and there decided to make them no longer than 5 seconds, giving us a better chance to catch the mirror in a quiet mood.

But worst of all, the cirro-stratus got more and more thick. Perhaps the cooling of the air as the eclipse became more and more pronounced helped to condense the moisture in the air. Still there was nothing else to do but go ahead and hope for the best. Dr. Baade gave the signal "Go!" as soon as totality began. So off we went! I took six pictures, a) 2 sec., b) 5 sec., c) 15 sec., all without red filter; d) 15 sec., and e) 40 sec. with red filter to cut out, if possible, the effect of the clouds; f) 7-8 sec. without filter.

Mariano took 6 also, two of two seconds, and four of five seconds. As Fr. Risacher's camera had no coelostat to make the sun's image stand still, all of his were of about two or three seconds.

Well, the eclipse was over! And the results? I told the reporters right after the eclipse was over that I thought our plates would show the outlines of the corona, but that fine detail would be lost. Later I talked things over with the Germans, and we became a little more hopeful, because Mr. Schmitt had a Graflex arrangement on his big camera, and he said he had seen the corona quite well on the ground glass. But events have shown that my first impression was more correct. Yesterday (May 11) the Germans

developed most of their plates in Cebu and found that the clouds had interfered more than they had at first believed, and that the outer corona was poor. The prominences close to the sun and also the mountains on the moon were clear cut, so that there was no question as to the correctness of focus.

So there you are. I felt sorry for Dr. Baade and Mr. Schmitt, travelling all the way from Germany for practically nothing; but they are both good sportsmen and true scientists. They realize that it was not their fault and with characteristic cheerfulness, soon after developing his plates, the same afternoon, Dr. Baade was planning out what he would do on getting back home, preparing his schedule of work in the Observatory for the coming months!

As to the atmospheric electricity record. Whereas on the two nice days preceding the eclipse, the curve was quite even during the whole afternoon, around eclipse time there was a decided drop, as usually occurs at night. However, I do not think this quite decisive, due to the presence of clouds, which often may disturb the curve.

My sky polarization observations show that the direction of polarization was regular during the eclipse, as I thought it would be. The percentage polarization was indecisive, due to the clouds, which I rather think destroy this very much.

The photographs taken by the Manila Observatory at Sogòd, Cebu, at totality:

(A) Those taken on the panchromatic plates by Father Deppermann with the camera of seven meter focus, with and without filter, show nothing on the plates except the one of longest exposure, i.e. fifteen seconds without filter. On the *negative*, the outline of the moon is visible but *darker* than its surroundings, surrounded by a slightly lighter ring. This is very puzzling, as on the negative the effect should be the *opposite*, the moon should show light. The only explanation at present suggesting itself is that *inversion* has taken place, i.e., the negative has for some

reason become *positive*. This often happens when the plate is exposed to intense light for too long a time; it actually happened on two of the plates taken of the crescent of the sun remaining at maximum eclipse at Manila; these were five-second or more exposures on panchromatic plates, taken at the Observatory by Father Reyes. Such an explanation seems hardly possible for the plates taken by Fr. Deppermann in Cebu, since the light of the corona was not sufficient. The cause is being investigated. There is no sign at all of fogging upon the plates.

(B) Three of the photographs taken by Mr. Mariano Herrera of the Observatory at Cebu, with a four-meter camera, show the inner corona through the clouds as well as could be expected under the circumstances. One exposure was two seconds and shows but little more than the prominences close to the sun. The next of about five seconds is the best of our pictures. The third of a little longer exposure already shows the effect of the light scattered by the clouds since the part of the moon's surface nearer the more intense part of the corona is lighted up. A longer exposure would have only heightened this effect. The other photographs were spoiled because of the vibration of the mirror of the coelostat due to the wind.

(C) The four photographs of the corona taken by Fr. Risacher at Cebu with a camera of one-half meter focal length are not of much value. The two last photographs he took, immediately after totality had ended show very well how cloudy it actually was at the time.

Perhaps the most interesting thing in all the pictures that turned out is a prominence shooting out from the sun like a rocket for fully one hundred thousand miles (the diameter of the sun is eight hundred thousand miles). This is the jet of flame mentioned by Mr. Kominski of Malacanang as having been visually seen by him while looking through his telescope at Cebu. It was also seen at Iloilo.

Obituary

Reverend Richard A. Fleming, S. J.

On Saturday morning, March 31, 1929, at 11.30 A. M., Father Fleming died piously in the Lord. The services of Holy Saturday were just over, when Rev. Father Rector was summoned to St. Francis' Hospital, to witness as it proved the end of three weeks of patient suffering on the part of our good Spiritual Father. Three weeks to the day was his period of suffering, following a return of last year's affliction, which caused him to be hurried off, for immediate medical care, to St. Francis' Hospital, Jersey City. This was given him with lavish charity by the good Sisters of St. Francis. But their best efforts were unavailing. Never robust, at this critical juncture, he was powerless to regain his strength. His work was done. He realized it. With resignation he faced the inevitable. After the Sacrament of Extreme Unction had been administered, he calmly waited, though with hope, for the dawning of the day that would bring surcease of pain. The day proved to be the vigil of Easter.

His mortal remains now rest in our Novitiate graveyard in Poughkeepsie. They were laid away on April 2, 1929. The throngs that for three days paid their respects to him evinced his wide circle of acquaintances and friends. From the two cities, Baltimore and Brooklyn, in which most of his years were spent and his best labours done, they came day and night, while his body lay in state in our church. Father Fleming was in his 54th year, thirty-six of which he had spent in the Society. In August 1892, he entered the Novitiate at Frederick, Md. He had just finished his high school course at St. Francis Xavier's, 16th Street, New York. During the Novitiate he suffered greatly from headaches but was able at its close to enter upon the studies of the Juniorate. His year of

rhetoric was interrupted on account of a return of his headaches, and he went to Fordham, where he spent a year in the classroom. After his philosophy he went to Georgetown, taught literature and supervised the editing of the Georgetown Journal. Literature was his field, and here it was demonstrated. Father Fleming during these years developed an exquisite taste in writing. Prose and poetry of his production were characterized by this quality. He read and wrote, and frequently was called upon to grace occasions of various kinds with a poem, or an address. He had an almost enviable ease in both lines. He had culled besides from his varied readings the fairest flowers of prose and verse. These also gave evidence of his exquisite taste.

In September 1903, we find Father Fleming at Woodstock for theology. Ordained by the late Cardinal Gibbons in 1906, he left Woodstock in May 1907 and spent the Summer months preparatory to Tertianship, at Kohlmann Hall, assisting on the Messenger and editing the Sacred Heart Almanac. In September 1908 he began his Third Year of Probation and in February 1910, pronounced his last vows.

His life work then began, not as one would expect in the teaching of Literature, but in the Prefect of Studies' more important tasks. Baltimore was his first field of labour and influence from 1909-1919; Brooklyn his next 1919-1922, and then Jersey City 1922-1926. In all these years he was Prefect of Studies. For consecutiveness it is an unexcelled record in our province. A change of work was then deemed necessary and we find him appointed Treasurer and Spiritual Counsellor for the boys here at Jersey City. He continued as Treasurer at the end of the school year 1927, and in addition was made Spiritual Father to the Community. Now at length he gave up his work in the schools.

As Spiritual Father his exhortations were a literary as well as a spiritual treat. Experienced, subtle and kind he held your attention and inspired nobleness and determination to seek the heights of the ideals he so well proposed. He was also an excellent speaker, and in the pulpit his well trained singing voice was a great asset to his

preaching. During his last years he revived the Bona Mors in our church. It was flourshing in numbers at his death.

His health never robust was always more or less impaired by any efforts during these two years. He often complained that he was slowing up, that in his fifties, he could do only half or less of what he did in his forties. He was greatly affected by the death of several of his classmates during these two years and seemed almost prophetically to see his own approaching time. Twice within a year he contracted erysipelas. He rallied from the first attack, became stronger than he had been for years, but the violence of the second attack weakened his heart and frequent sinking spells were followed by his death.

His loss is a great one for St. Peter's. His memory will live long in the St.Teresa's Sodality of Jersey City, of which for six years he had been a most popular Director. The nurses of St. Francis' Hospital whose Sodality he formed and guided, will ever cherish the counsels he gave and the interest he unselfishly manifested in them. His name will ever be in the minds and on the lips of future generations of the Society, as it adorns a Jesuit Seminary Burse, The Reverend Richard A. Fleming, S.J., Burse, a tribute of the St. Teresa's Sodality of the Blessed Virgin. R. I. P.

FATHER WILLIAM J. BROOKS

Father William J. Brooks, S.J., was born at Washington, D. C., in the parish of St. Aloysius on February 2, 1873, and after years of faithful service rendered his soul to God on January 21, 1929. He came of a family noted for its piety in the annals of the parish and his magnificent record added new splendor to its name. His career as an altar boy marked him for the Sanctuary and all his early years were a conscious preparation for faithful work in the Ministry. As a boy, his example was an inspiration to his companions and the silent influence of his exemplary conduct began to save souls long before his eloquent voice in the pulpit. After finishing high school at Gonzaga, he attended classes at Georgetown

College and on August 14, 1891, entered the Novitiate of the Society of Jesus at Frederick, Maryland. Here he made his vows in 1893 and after two years of classical studies passed to Woodstock, Maryland, for courses in philosophy and the sciences. His regency began in 1898 and carried him to Fordham University, New York City, and to St. Francis Xavier's, 16th Street, New York City. He spent a year at Fordham and four years at 16th Street. At both places he endeared himself to everybody and proved himself a most successful and efficient teacher and prefect. His years of regency finished, he returned to Woodstock in 1903, to take up the study of theology and make immediate preparation for his ordination to the priesthood. Cardinal Gibbons ordained him at Woodstock on June 28th, 1906. After a year at St. Peter's College, Jersey City, he went to Tertianship at Poughkeepsie and at its close went to 16th Street to spend two years in college work. In 1910, he returned to the home of his boyhood to devote the last nineteen years of his laborious life to work in the parish of St. Aloysius. He was an ideal parish priest, a model of exalted holiness to his people and an indefatigable worker, wise with a wisdom gleamed from blameless contact with characters of every description.

During his long stay at St. Aloysius' he had ample opportunity to make his influence for good felt in every nook and corner of parish activity. As prefect of the church, a position that he filled nearly the whole time of his stay, he was responsible in large measure for the ceremonial grandeur that made St. Aloysius' famous. Whatever work was assigned him, he did it with all his might; and the flourishing condition of all the parish organizations he managed bears eloquent witness to the wisdom of his methods and the wide extent of his energy. The Junior Sodality was most prosperous during his incumbency as Director, and the League of the Sacred Heart steadily grew in numbers and in fervor during the ten or more years he guided its destinies, and the auspicious

start he gave the Aloysian Club in the parish is bound to result in abundant and lasting success. With St. Paul for a model he made himself all to all, to win all to Christ; and in addition to deep piety, unwavering zeal and a high degree of holiness, he had natural qualities making him a true apostle and endearing him to the hearts of his people. He knew practically everyone in the parish, everybody in the parish knew him; and to know Father Brooks was like a grace of God. He was tireless in his efforts to save souls, and Death's messenger found him busy in the confessional. While hearing confessions during Christmas Week, he was seized with a sudden illness that necessitated his immediate removal to Georgetown University Hospital, where for a whole month he lingered between life and death. Hopes for his recovery were entertained to the last, but on Monday, January 21st, the end came, and his heroic soul went peacefully to its reward. His funeral was a touching tribute to the memory of a great and good man. Appreciative friends among the clergy crowded the sanctuary, and the body of the church from altar-rail to door was filled with sorrowing members of the parish eager to do the last honors to their esteemed pastor and pray for the repose of his soul. His body was laid to rest with imposing ceremonies in Georgetown College Cemetery, and another glorious chapter in the glorious history of St. Aloysius' Church was closed. Peace to his ashes and bliss eternal to his sainted soul. Amen!

FATHER TIMOTHY L. MURPHY

The Province of California suffered a great loss on the 13th of August when God called to his reward Rev. Father Timothy L. Murphy. Though he had been seriously ill for some time, a change seemed to have set in for the better, so that his death came unexpectedly. For some twenty years Father Murphy had suffered from a complication of most serious ailments. Despite them all he labored on with indomitable energy, a continual subject of wonder and of admira-

tion to those who witnessed it all. He was suffering severely, but he began the devotions for the Month of the Sacred Heart last June, preaching every evening though he had to rise from his bed where he lay exhausted, to ascend the pulpit. Despite his energy and zeal, his strength at last gave way: his enlarged heart left him utterly helpless, and on the 17th of June he was induced to allow himself to be carried to the hospital. His condition was critical, and he was therefore annointed, but he hovered on between life and death till the 11th of August. His long illness was very trying on his active spirit; he thought that a change to Santa Clara would bring relief to him. The doctor in attendance, whose permission for the change he so ardently asked, thought at last that the relief which the change might bring to his mind might really benefit his heart, and gave his consent. His superiors feared that the journey might be too much for his weakened condition, and were loath to risk the change, but they too at last yielded to his wish, and he was sent to Santa Clara. The doctor, his personal friend and most ardent admirer, accompanied him. The trip was not only successfully made, but it seemed to have benefited him. He arrived at Santa Clara on Monday morning, rested well that day and night, but a sudden weakness of the heart came on early Tuesday morning, and he was dead in a few moments.

The universal regret felt at his death was a testimony to his merit. He was much appreciated as a speaker, and the mere announcement that he was to speak, ensured a large attendance. His bearing was manly and dignified, and his mere appearance in the pulpit invited the respect and attention of his hearers. He had a most convincing way of speaking, and numerous conversions either to the faith or to a better life in those who already had the faith, were the results of his preaching. He was most zealous, too, in searching after Catholics who had fallen away, sparing himself in nothing, weak and exhausted though he was. God blessed his labors.

Father Murphy was born in San Francisco, February 20, 1880. His education began in his parish school, whence he went to St. Ignatius College. He entered the Society at Los Gatos, California, December 28, 1895. Here he remained for his Novitiate and Juniorate till July of 1901, when he was sent to Gonzaga University in Spokane to begin his philosophy. His three years of philosophy completed, he was sent in 1904 to St. Ignatius College, San Francisco, where he taught for five years. Then he began, in 1909, his theology at St. Louis University. Despite his feeble health, he struggled on for two years, but it was too much for even his indomitable soul, and he was recalled to San Francisco. After a year's respite, it was hoped that he might be able to go on with his theology, and he was sent back to St. Louis, where he was ordained in 1914. His theology completed, he was sent to our College in Los Angeles, and taught there for a year. Thence he went to Los Gatos for his tertianship, and on its completion, he remained there teaching the Juniors. Thence he was sent to Seattle as Pastor of the Church of the Immaculate Conception, and in February, 1917, pronounced his last vows. The following year he was made Rector of Santa Clara University. The responsibilities connected with this office were very trying on his feeble health, and in response to his most earnest and repeated entreaties, he was relieved of the burden in 1920, when he resumed at Seattle College the office of teaching. Despite his ill health, he bore up under the burden of the class room for three years. It was then hoped that a change to a warmer climate might benefit him, and he was sent to teach at Santa Clara University. Here though, he broke down entirely, and was relieved of all duties for a year. Still a sick man, he was in January, 1927, sent to Santa Barbara with the understanding that he was primarily to recuperate and do no active work. Such a task was impossible for one of his energy and zeal, and the frequent demands of the people who appreciated his

ability and sincere charity, soon gave him more work than even a strong man could endure. The tax on his feeble health was too much, and at last, he collapsed completely.

His death was universally lamented, and regarded by all as a very great loss.

Books of Interest to Ours

God Infinite and Reason. Father William J. Brosnam, S.J., America Press. $2.00.

This book is a sequel to *God and Reason*, and the second volume of a series of three on Natural Theology. It considers the essence of God and His essential and operative attributes: infinity, simplicity, immutability, immensity, eternity, knowledge, will, and power. A general thesis on Pantheism is added.

Throughout the book a sharp contrast is drawn between the pitiable beings modern philosophy proposes as gods and the true God Infinite of reason. This is effected by numerous and apt quotations from the writings of present day philosophers—quotations which convince the student, as no other words could, that the conflict is a vital one and his adversaries not men of straw. For further study a bibliography is offered, with approvable books specially noted.

The method of approach to the various questions is the traditional Scholastic one. The thesis is stated, the notions explained, adversaries presented, proofs adduced and difficulties solved. As the matter may require, special scholia are interposed. This formal treatment is in accord with the aim of the author to furnish a book for thoughtful study, not cursory reading. Consequently it avoids that overpopular style (found only too often in the works quoted as adversaries) which tends to gain imaginative vividness at the expense of logic.

The book is possessed, however, of more than ordinary textbook lucidity. Of this clearness a fine example is found in the analysis of the notion "distinction" in the thesis on the Divine simplicity. The concise definitions, the careful translation of the Latin terminology, the simply phrased proving syllogism supported by copious explanations of Major and Minor, even the varied typing and page indentations facilitate study. For those not thoroughly versed in Scholastic formulae there is an appendix explanatory of the technical abbreviations.

More than thirty extracts from St. Thomas are presented (in the English version done by the Dominican Fathers). Besides indicating the solidity of the scholarship, this is a step toward acquainting many with the Angel of the Schools who would otherwise not consult him. Special commendation must be accorded the Introduction which deals at some length with a recent attempt at god-fashioning: "Space, Time and Deity," by

Prof. Alexander, and the thesis on Pantheism which gives a brief, yet thorough, historical and doctrinal exposition of this age-old error together with a decisive and sufficiently complete refutation. There are indices of matter treated and authors quoted, and a conclusion outlining the scope of the third volume of the series *God Infinite, the World and Reason.*

God the Redeemer. By Charles G. Herzog, S.J., New York, Benziger Bros. $3.00, $1.80 to Schools.

The Truth of Christianity Series has been enriched by the addition of a third volume, *God the Redeemer*, from the pen of Father Charles G. Herzog, S.J., professor of theology at Woodstock College.

Theology is the study of God. And first there is that knowledge of God which has for its object the Inner Life of the Divine Being, His Nature, the Trinity of Persons, the imminent activity of His Intellect and Will. Next in order of logic is the study of that Divine Being's activities *ad extra;* creation, man's first appearance in that magnificent state from which he so ignominiously fell. It is at this point that the second volume of the Truth of Christianity Series leaves the study of God. To Father Herzog, in the third volume, has fallen the happy task of introducing into the study of the Divine Being the Saviour who has restored to mankind the favor of God lost in Paradise. His book is a study of the redemption from sin as wrought by Jesus Christ, the Son of God.

The general outline of *God the Redeemer* follows the order of exposition which has found favor in the more technical works of theology. The student is introduced into the subject by a study of the oneness of Christ's Person and its relation to His human and divine natures. The simplicity and illustrative ability which have always characterized the author as a teacher and pulpit orator make their presence felt immediately in these first chapters.

There follows in order an analysis of Christ's human intellect and will. To fashion and adorn the human nature of His Son was the master work of God. "We are not surprised, then, that the Holy Trinity worked with loving care over the body and soul, which was the body and soul of God." A development of this idea, which strikes a basic note in the proofs for Christ's gifts of intellect and will, leads the reader into a knowledge of the objects of our Lord's mental vision and the freedom and sinlessness of His will. With this study the author completes his picture of the Saviour to take up a study of His Mission on earth, the salvation of souls.

The redeeming death of the God Man, the title to the glorification of His Name, naturally leads to a study of the worship of Christ. His sacred humanity is worthy of adoration; His

Sacred Heart is the special object of our adoration because it is the symbol of His love for us.

Here a digression is made to introduce the Catholic doctrine of worship in general, the devotion to the Mother of God and the saints, the veneration of sacred relics.

The final pages of this excellent treatise on the redemption of man from sin introduce the student to the part which man must play if he is to profit by the work of his Redeemer. These chapters are not an exhortation. Indeed the author with rare touches here and there, and especially in that chapter which deals with concupiscence, has not failed to drive home a practical point which his exposition of doctrine has laid bare. But his theme here is grace, actual and sanctifying grace, the fruit of the Cross, the point of contact where the human is touched by the divine. It is the other side of the picture of Redemption, which the author has touched with a delicate hand, yet true.

Something of the general treatment remains to be said. It is characteristic of the author that he has not belittled the difficulties which naturally arise in a study of the Mystery of the God-Man. The book is positive. Its theses are proved, not by a withering attack on the adversaries of Christanity, but by letting the clear light of reason and revelation shine upon them so that the student may see the truth that lies in them. A list of questions at the end of each chapter is an incentive to thought and insures a grasp of salient points.

It is hoped that the Truth of Christianity Series, which has already taken such an important part in the religious education of our college and university students, will be enriched by future volumes from the pen of Father Herzog.

FROM FRENCH PRESSES

L'Enseignement en Belgique, edited by the Nouvelle Equipe, a group of students of the University of Louvain, is a somewhat academic study directed against the movement for the "single-school," which seems destined soon to try the character of Catholicity in Belgium, France and Germany. American Catholic professors will be more content with their own college students on hearing this: "We do not say that the people is incapable of aesthetic emotions, and that it should be refused entrance to our museums . . . we only judge that it is impossible, dangerous and undesirable to give to the people an intensive intellectual culture. The reform would tend in the end to make each one a bourgeois. Then we would no longer have any social classes." Is the time which American collegians give to working with the working man merely a financial gain?

The report of the nineteenth Semaine Sociale de France (Gabalda, Paris) comes to hand only after the close of the

twentieth session. It contains lectures and conferences given at Nancy, where woman's place in society was discussed. We cannot but admire the thoroughness of the programme and attend anxiously the more recent discussion of the social role of charity, which gives fair promise of getting at the fundamentals of the European social question.

Maurice Vaussard, whose earlier work on modern Catholic thought in modern Italy was honored by the Académie Français, has published a second, *Sur la nouvelle Italie*, at the Libraire Valois, Paris. There is an evaluation of Italian privileges in the Church, a history of Italian Masonry, and a scrutiny of *il Duce*. But the literary chapters are the most fertile. Two groups of Catholic writers are discussed: a northern, aristocratic and liberal, inspired of Manzoni, of Fogazzaro and of Dante; and a Tuscan, robust like Papini. The influence of Croce and Gentile is shown manifest in the new feeling for life's poignancy and mystery, and not absent from the neo-mystic movement which has yielded its leader, Manacorda, to the old mysticism of the ancient Church.

In an American cover, Scribner publishes "French Poetry, An Anthology, 1100-1925; edited by Francis R. Angus." Though not an important, yet it is a pleasing little collection, discreetly feminine. The anthologist indicates as its chief raison d'etre the inclusion of a few epic and dramatic among the lyric flowers. That seems a bit unconvincing, for she has a better claim: to have gathered, like Bénet, some "poems for youth," in which youth will recognize its own élan of life and its own consciousness of finitude and pain.

L'Eglise Russe, by M. Nicholas Brian-Chanivov, is a fourth number of the Series "La Vie Chrétienne," directed with signal success by Maurice Brillant, and published by Grasset, Paris. The author tells, with something of the slow patience of the old Russian chronicles, the dynastic and synodal history of the schismatic Church. Despite two interesting chapters on the monks and on the liturgy he does not venture far from his extensive and somewhat external documentation: the more disappointingly, since he concedes that the schism is rooted in the Russian soul and in the Russian earth rather than in the diplomacy of Tsars and Patriarchs. But the growing Catholic laity with a flair for the Oriental, and those of the clergy who have been interested in the new relations of Rome with the East, will reflect on many "obiter dicta" in these pages, and will interpolate a few reflections as they read. The Russian longing for illimitable horizons, the Russian sense of flux and instability this side of death, the Russian preoccupation with a Pauline ascetic ideal even to wanderings and folly and nakedness, the ultimate pathetic desire to have done with desiring,

are none of them stranger to modern souls. Long before modernity, and more spiritually akin to our Orthodox Oriental brethren than is at first suspected, St. Francis of Assisi gave himself to holy folly, and St. Thomas wrote a theology about a moving universe in which men are but wayfarers on their way to peace and rest. The ages that lie between are filled, in Russia at least, with the tragedy of monasticism introverted and solitary among a suffering people, and of a theologism which grudged to break bread in return for grain.

We venture to say that in years to come the Catholic world will realize what it has lost in Père Léonce de Grandmaison. His lofty and clear mind moved in a tranquillity which only the courageous know; and the marks of his mental character are as visible in his writings as they were in his gentlemanly speech and ways. In the twelvemonth following his death, his Jesuit associates of *Études* have seen to the gathering and the printing of certain of the articles (the form of his predilection), which he wrote during thirty stirring years. And so we have at hand three little books which we would ill part with: *La Crise de la foi chez les jeunes*, a study of a modern youthful mind, done with characteristic sympathy; *La Religion personnelle*, whose very title stirs many echoes; and *Le Dogme Chrétien*, containing three celebrated essays which indicate and delimit, in the spirit of the Vatican Council, the notion of developement in the Catholic Faith. The first and third of these are published by Beauchesne, the second by Gabalda. From Beauchesne we have likewise at hand, and shall elsewhere discuss, his long desired two volumes, Jésus Christ. Those familiar with his monumental study of Christ, in the Dictionaire d'Apologétique of D'Alès, need only assurance that these volumes expand and develope the article. They make a fitting trilogy with the works of his friends and associates, Lebreton and Prat, upon the Trinity and upon Saint Paul.

Père Archambault, Canadian Jesuit, adds to his long list of social and religious brochures a retreat manual for professional men: *Le Devoir professionnel*, at the Éditions de la Vie Nouvelle, Montréal. There are short but fecund considerations upon professional duty in general, and upon medicine and law. American lawyers will find interest in the third chapter, on the rural notariate, with which the history of Canadian expansion is so intimately associated. They will hardly share the author's acceptance of a hierarchic concept of society, in which professional classes are "eo ipso" an elite marked to govern; but doubtless the young and free spirit of Canada enables here to practice in more generous fashion the hard mysticism which cuts Catholic France asunder and keeps the workingman from the church door.

From Aubanel Frères, Avignon, four little books marked with a reminiscent tiara and keys. Two of these are by Abbé Letourneau, twenty years superior of the Grand Séminaire at Nîmes and twenty years the Curé of Saint Sulpice, Paris. *Les Femmes de l'Evangile* is a brochure of hesitant moral sermonettes; but the second, *Nos Devoirs envers les sept Sacraments*, instances well how much more true pastoral than ethics is dogma luminous and warm. *St. Paul de la Croix* is the third offering, destined we fear for the *rudiores* rather than for the elite. Finally, the Abbé Neyen of Marseilles offers *Une Méthode de Vie Spirituelle*, after the genial inspiration of St. Francis de Sales. *Calm, as a method . . . Five points of simplicity . . . Little at a time . . . Love, stronger than humility*, are various shapes in which Salesian formula recurs; if indeed it is Salesian, rather than something Augustinian or Pauline heard above the talkativeness of the "Dévotion Moderne."

A little more than a year ago, without the slightest judicial process, the Rev. Miguel Augustin Pro, S.J., was executed, together with his brother Humberto and another young Catholic. Though they were but three among the great number of Catholic victims in Mexico, the motives of this particular execution were so plainly and purely anti-religious, the official publicity so extensive, that they have been popularly hailed as par excellence the martyrs of Mexico. On this point Captain McCullagh's Mexican report has been anticipated by a very touching biography, *Pour le Christ Roi*, the work of Antonio Dragon, S.J., (Montreal, Imprimerie du Messager, 1927). If the cause of Father Pro's beatification is favorably adjudged in time to come, it will be delicious to turn these warmly human pages, and to regard these stirring inserts in which photography bears witness—for the first time in history—to the supreme moment of a martyr's death. There is in Father Pro, and the writer makes it clear, a soul magnificently lyric and strong. The verses which he wrote in a foreign tongue seem to be the least of all his poetry. His winning of the miners at Charleroi, the exhilaration of his swift and beautiful apostolate in Mexico City, the pain of long exile and illness and family sorrows, the bravura of his good humor (as when he threatened to make the sombrest saints of heaven smile at his dance and his guitar!) these seem graces of Franciscan fragrance; and serve to comment happily the eutrapelia which St. Thomas defends.

Le Désert fleurira, by Père A. Bessières, S. J., (Editions Spes, Paris, 1928) is a charming little story as old as Christian Africa, radiant with the shifting colors of the bay of Carthage and of evening in the desert. "It will flower again when young generations of priests and virgins, scions of the trunk which put forth Perpetua and Augustine, will have understood the

phrase which resumes all the Gospel: the *enthusiasm of Sacrifice* . . . And in the century old olive trees, scarred with a thousand wounds, legions of nightingales began to sing . . . "

There is no escaping Louis Veuillot. Looking backwards, one may now see that beyond all foresight he helped to prepare the entanglements of certain French Catholics with the Drefuss affair and with the Action Française: it remains nevertheless that he was a redoubtable figure in the '70's, and that if he lacerated the sensibilities and convictions of democratic Catholics, at least his horns were feared by the anti-Catholic despoilers. The thirteenth volume of his collected works, *Paris pendant les deux sièges*, comes to us from Lethielleux (Paris, 1928), It comprises the articles which he wrote for his paper, *l'Univers*, during the German seige and during the Commune. We note particularly his utterances upon the dissolution of the Vatican Council, his denunciations of the revolution, ("stercocracy," p. 173; "political concubinage," p. 458), his plan of a Bourbon restoration and regime (p. 373). It is quite curious to observe how he twists against republicanism the proverb which was made for the Bourbons: "They have learned nothing and forgotten nothing . . . nothing, nothing, nothing: like an omnibus on macadam, rolling evenly over universal platitude!" (p. 397). It is still more curious to remark how the same words fit the recent extremists of Veuillot's own line.

A Literary History of Religious Thought in France, from the Wars of Religion down to our own Times. By Henry Bremond of the French Academy. Translated by K. L. Montgomery. Vol. I, Devout Humanism. Macmillan Co., New York, 1928. Abbé Bremond's master-work, which has won him a place in the French Academy, is now in it eighth volume and is but half completed. Beginning with the Jesuit Louis Richeôme, at the opening of the seventeenth century, he has undertaken to trace the course of French spirituality: the optimistic Salesian movement, or "Devout Humanism" as he calls it; the mysticism of the "grand siècle;" the Jansenist distortion; and the disintegration of the French spiritual city, until its recent reconstruction in which he has himself borne no negligible part. This first volume of the English translation goes no farther than the Salesian period. It presents to us the precursor Richeôme and his associate Etienne Binet; St. Francis himself and the devoted Camus; Yves de Paris, on whom Bremond's admiration showers; the theology, biography, poetry, romance, mirth, curiosity, of that very human school of sanctity; its interior and conquering tranquillity, its contentment with the beautiful universe, its hope for mankind and its fine art of Divine Love. A less supple and sinuous mind than Bremond's would be helpless to train all this luxuriance. A more pro-

fessorial mind would clip and cut it into Versailles boxwood. Revering the providence of the vine, and solicitous of the life in each hidden tendril, the distinguished author's method has been "to penetrate into the Holy of Holies of each of these souls; to discern the nuances of each secret, . . . the truth of each inner life, . . . each personal and individual experience." In this fashion he has woven the delicate and strong synthesis of Christian humanism, Ignatian spirituality, the Tridentine emphasis, the Salesian devotion, and "Molinism": this is the volume's specific achievement.

But the *dévotion moderne* as thus constituted, holds Bremond with regret, was destined to a long eclipse from which it is but now emerging. As we write this review, his seventh and eighth volumes have just appeared in France, to the omen of a storm. Abandonning his historic plan, he has slipped into a "Metaphysic of the Saints," wherein, raising the phantom and perennial issue between asceticism and mysticism, he embodies the conflict fast in the eloquent breast of Bourdaloue. Thus the theological controversy which has echoed in recent years in the *Revue d'Ascétique et de Mystique*, and in other organs enters upon a new phase. The historic question apart, Abbé Bremond's theological contention seems to be that obscure adoration is a transcendental element of all prayer. In the phraseology of Pascal, this seems to be a point of finesse rather than a point of geometry, and it therefore sadly lends itself to misunderstandings and bitternesses on either side.

For the present volume, however, we are content to note that Abbé Bremond's former associates, the Jesuits of France, were among the earliest and the heartiest to welcome it, and to recognize the full significance of his work. For huge as it is, this project is but a second choice in the labors of his life. He had been preparing to write the history of the Oxford Movement, when Paul Thureau-Dangin anticipated him, and other events intervened to change his plan.

One would like to congratulate the translator upon the courageous undertaking, and upon the happy rendering of so many lyrics. It is too bad that we have not yet found a devoted group of students and publishers to undertake *systematic* translations of the enormous wealth of French Catholic literature and scholarship. Our own sporadic fruits more often than not are secretly rooted in the French achievement, and we should gain much by open acknowledgement and intensive exploitation of so fertile a field. It should be easy to organize some such work in our houses of study.

It is hard to say whether the greater obstacle to the conversion of the Jews is to be placed in our cruelties of the past or in our present unconcern and ignorance in their regard;

virtue dictates, of course, that we acknowledge our own fault rather than fasten the blame elsewhere. And yet, truth to tell, it is not easy even for the well-read Catholic to know anything of the interior of Judaism. Graetz, Rodkinson, Schechter, Kohler, Margolis, none of them offer us precisely the suitable introduction. The first Catholic effort at a comprehensive doctrinal and moral study of post-Christian Judaism seems to be this work of Père Bonsirven, S.J., *Sur les ruines du Temple*, the fifth number in the collection *La Vie chrétienne*, issuing from the house of Grasset. Père Bonsirven is a product of the Biblical Institute, and a colleague at Enghien of D'Herbigny, Prat, Pinard de Laboullaye, Galtier. It goes without saying that his book is serious and scholarly. The treatment is largely adapted to the French milieu, in which a Jewish renaissance is evident; but metropolitan America can profitably study the chapters on the Heavenly Father and King, on private and public worship, on the Jewish family, on Jewish moral theology. The chapters are in general based on the thirteen articles of Maimonides, and are rich with Jewish liturgy. *Le Dieu au Coeur qui rayonne* (Lethielleux, 1928) is an original book upon the Sacred Heart. The author, Père Anizan, O.M.I., has "written beautifully of Christ," with a swift and direct lyricism far above the wordiness of the usual plodding treatise. His own poetic lines slip easily into the piety of old chansons and mystery plays, and even poor Verlaine here finds place.

One of the most stimulating efforts in recent spiritual literature is that of Abbé Chouzier: four small but sturdy volumes entitled *Ma vie de Fils adoptif de Dieu* (Téqui, 1929). They constitute a little daily encyclopedia of French spirituality, both of the older and of the recent schools. Though the secular calendar supplies the division, and though liturgical considerations are abundant, the plan is theological and moves progressively: thus, January is given to the matter of one's supernatural destiny; February, to one's supernatural life in relation to the Holy Trinity; and so on. September brings in the mystery of the Church, the channel of our supernatural life. December closes with its gaze towards eternity. The pages of each day offer a meditation, a passage for reading, and a liturgic or hagiographic note. The readings are particularly happy; they draw upon such sources as Bossuet, Berulle, Blondel, Bremond, Gratry, Joly, Manning, Mercier, Newman, Olle-Laprune, Ozanam, Papini, Pascal, Perreyve, Plus, Sertillanges, etc. If we permit ourselves to name so many, it is because they sum up the rich and fertile character of the work. On the other hand, let us admit that some of the days are a bit lean and threadbare: doubtless even the soul must reconcile itself to seasons of fast!

With many approbations, including that of Cardinal Gaspari in the name of the Holy Father, comes the second edition of Père J. B. Aubry's *Aux Séminaristes* (Téqui, 1929), arranged by Abbé Augustin Aubry. This is a large-souled book. Pascal of the Pensées, and Cardinal Franzelin of the De Traditione, are its professed inspirers. Under the aegis of its weighty endorsements we transcribe one or two significant passages: "Theology is not an artificial and superficial science; it is not learnt purely by formulae; it penetrates, infuses itself into the mind, into the soul, into the very life: *imbuere*." "Try to acquire the theological instinct—that intellectual delicacy and susceptibility to doctrine which makes one '*feel* the truth, over and above the ways of reasoning and formal demonstration'." Intellectualism is not rationalism, and like most constructive theologians at the present hour, Père Aubry was an intellectualist. He desired theological teaching and study to stress the continuity of tradition, the development and harmony of theology; to foster dogmatic rather than romantic piety, and to recognize that "the finest flower of theology is mystical."

Abbé Grimaud, author of *My Mass* and of many pastoral works, of which one at least has been honored by the French Academy, has done the rare thing of opening an entirely new subject in his *Jeunes et vieux Menages* (Téqui, 1929). In this study of diplomatic relations between families-in-law, he has not feared to touch each thorny question with remarkable firmness and intelligence: estrangements, financial embarrassments, interferences, intrigues, marital disgraces, orphaned families, civil divorces, childlessness, etc. This will be a mark to aim at in pastoral studies.

Abbé Jacques Leclercq, editor of the influential Belgian review *La Cité Chrétienne*, is never banal. His *S. François de Sales, Docteur de la perfection* (Beauchesne, 1928), pays beautiful and sympathetic tribute to the doctor of "individual" perfection, but considers that the social storm and stress in which Catholicity labors cannot be stilled solely by the calm and delectable sunlight of Savoy. Though in the present work Abbé Leclercq remains content with underlining this negative contention, doubtless his positive doctrine would be that which we have already seen in his brochure on Catholic Action. There are fine pronouncements upon changing times, upon the larger practicality, upon post-baptismal optimism. The liturgical question is raised, though not settled. The passages upon Molinism, however, seem a trifle unsteady: to call one system the more logical, and the other the more practical, hardly becomes so uncompromising a thinker as Abbé Leclercq. The second half of the book presents St. Francis teaching the way of perfection to the daughters of Ste. de Chantal. We may in passing urge

Abbé Leclercq to give us in book form his recent articles *de l'Amour chrétienne*.

Ste. Françoise de Chantal offers her own spiritual teaching in the systematic synthesis which Père Mézard, O.P., has constructed: *Doctrine Spirituelle de Ste. J. F. de Chantal* (Lethielleux, 1928). These six hundred pages of faithful quotation may well serve those who wish to know the spiritual milieu of the company which formed Saint Margaret Mary.

Abbé Arnaud d'Agnel, in his *S. Vincent de Paul, Maitre d'Oraison* (Téqui, 1929) pursues his study of the interior influence of the beloved M. Vincent. There results from its reading a very definite impression of moderation and balance: characteristic flowering of the "dévotion moderne."

Adolphe Thery, in his biography of Père Vuillermet, O.P., (Lethielleux, 1929) presents to us the pastoral orator, the "Blue Devil" chaplain, the fearless penman whom someone has called the "Roi de Lille," and whom France counts among her legionnaires of honor. Fellow novice of Allo, Lemonnyer, Gillet, Garrigou-Lagrange, Poulpiquet, under Pères Janvier and Gardeil, he has his own record of achievement. Père Vuillermet was a realist, and attacked directly with the finesse of a chausseur and the fire of a legionnaire. Out of its context, his famous retort would suffer; but we refer the curious to page 113.

Père Baragnon, likewise a French Dominican, has published *Symbolisme de l'apparition de Lourdes* (Téqui, 1929), a series of pious meditations upon the acts, words and appearance of Our Lady in her converse with Bernadette.

Lethielleux offers, in the French translation by Père Dechêne, S.J., the life of Margaret Sinclair as written by Mother Forbes, in English. The story of this Scotch religious, known among the Poor Clares as Sister Mary Francis of the Five Wounds, has now made its way into six languages. Readers are much impressed to learn that her spiritual life was largely achieved in her working-days at an Edinburgh varnish factory, and to see the striking frontispiece of Margaret Sinclair *à la mode*.

Maurice Vaussard, in the collection *Les Grandes ordres monastiques* published by Grasset, has just issued *Le Carmel*. Sympathetic and subdued in tone, it outlines the action of Saint Teresa of Avila, the coming of the French Carmel, and the details of the religious life on which a more recent Saint Teresa has thrown such new and beautiful splendor.

Abbé Rodolphe Hoornaert, translator of the works of St. John of the Cross, dominates from scholarly and poetic heights all that concerns the mystical theologian of the Carmelite Reform. *L'Ame ardente de S. Jean de la Croix* (Desclée, de Brouwer; Bruges, Paris) tempts us to long quotation. "Christ, the intermediary between the human Nothing and the Divine

All." . . . . "The great impassioned spirits of history have wanted to transcend their humanity by breaking down all the barriers placed over the exaltation of the Ego: . . . St. John passionate as they, to banish the Ego out of all refuge, and in a veritable storm of love to feel nothing, to have nothing, to know nothing, to be nothing,—then to extend trembling hands to receive a little of the Infinitude of God."

Ch. Vandepitte, D.H., *Conférences à la Jeunesse des Écoles* (Téqui, 1928): these three volumes, now in their fifth edition are originally the conferences given in the course of twenty-five years' apostolate in French Catholic schools "before the war." They represent largely the pastorality of a past epoch, and to this extent are interesting documents for those who wish to pursue the ever interesting and important study of the characteristics, permanent or changing, of the Catholic school boys of France.

Mgr. Besson, Bishop of Nîmes, Uzès and Alais, biographer of Cardinals Mathieu and Bonnechose, was a pulpit orator in the authentic tradition of the French episcopacy. His conferences upon the Decalogue, preached at Besançon, sixty years ago, have recently been edited in a sixteenth edition (two vols., Téqui, Paris, 1929). In reading these periods which echo of Bossuet, one hears the sombre tone which explains so much of what has since transpired in French Catholic affairs.

With an imposing series of admiring letters as introduction, the Carmelites of Fontainebleu have edited the notes of seven retreats, made by Mère Elizabeth de la Croix, prioress of the Carmel at Meaux. They are largely woven of the "interior words" of her prayer. (Lethielleux, Paris, 1929).

Abbé Paul Giloteaux has revealed in *Prêtre et victime* (Téqui, Paris, 1929), the simple life and beautiful soul of his brother, Abbé Léopold Giloteaux, who died but a year ago. The book is suffused with touching, if somewhat naive, brotherly affection. Abbé Léopold's spiritual notes written in the mannerism of *vers libre*, have been synthesized into a schema of the mystical life. The precisions of the chapter upon "the state of victim" are worthy of the highest praise.

La Croix de l'Alpe, by Pierre Vix (Éditions Spes, Paris, 1929), forms part of a juvenile collection directed by Abbé Klein. An artistic tale of a school-boy vacation in the mountains: psychological analysis of an older and a younger brother, and action which must have recalled to the reverend editor his "Land of the Strenuous Life."

Dom Henri Leclercq is one of the world's chief authorities upon Christian archeology. His *La Vie chrétienne primitive* (Éditions Rieder, Paris, 1928), presents in popular form an account of the startling entry of Christianity into the pagan

world: the shock of conflicting ideals; the interior life of early Christians. Sixty plates, showing certain of the most interesting monuments of our antiquity, reveal the scholar and the connoisseur. We note that a French reviewer takes Dom Leclercq to task for not having acknowledged his debt to Père Lebreton.

Canon Millot, Vicar General of Versailles, an indefatigable writer and long a promoter of devotion to the Blessed Virgin, has gathered together, to the end of edification, a series of narratives centered upon Lourdes: *Une Histoire pour chaque jour du Mois de Marie.* (Téqui, Paris, 1929.)

Dr. August Vallet, President of the Bureau of Medical Investigations, Lourdes, has composed a virile declaration of medical humility in his *Lourdes: comment interpreter ses guérisons* (Téqui, Paris, 1929). We should like particularly to honor the masterly synthesis of the last chapter, and to cite a passage upon "dead and living sciences." These last are they "animated with the life with which they wish to identify themselves, each in its proper fashion; dynamic, dancers in the rhythm of creation,— is the drama written and staged by God, in which the atom acts with finished art, and at which the savant is merely a play-reporter with open eyes."

La Bonne Providence. by Canon Henri Morice (Téqui, 1929). A modestly beautiful little book in the tradition of De Caussade, and confirmed by a surer optimism. Philosophy is more and more tending to place accent on the concrete character of the real, and upon the individaul as the terminus of Divine and human knowledge. Canon Morice insists upon the individual as the terminus also of God's love. The tone of the book is part of its doctrine, as one might suspect when there is question of the author of "*Pour vivre en beaute.* and *L'ame de Jésus.*

Le Secret Mariale de la Sainteté. by R. P. Pilet, S.M.M., (Téqui, Paris, 1929, is an analytic presentation of the devotional method of Blessed Louis-Marie Grignion de Montfort, itself resumed under three main heads: the consideration of the Blessed Virgin as Mother also of the mystic Christ; of our "hyperdoulia" as an imitation of Christ's subjection; and of her universal meditation in grace. The analysis is clearly and forcefully done— a trifle too forcefully, perhaps, for those who love the accent as well as the piety of the Blessed de Montfort's treatise. The actuality of the discussions upon our Lady's meditation will render welcome the precisions and systematization which Père Pilet lends to the original text.

Guy de Fontgalland, eleven years old, apostle of early Communion and zealot of the Holy Father, lover of beetles and aeroplanes, who died at Paris in 1925, is already the subject of a growing literature in which figure such names as Cardinal

Dubois, Cardinal Cerretti, Mgr. Baudrillard. There come now to hand two books by H. Perroy, S. J.: *La Mission d'un Enfant* and *Votre Ami, Guy*: the second is addressed to children, and both published by Emmanuel Vitte, Lyon—Paris, 1929. Frankly, we quite prefer the charm of the second to the solemnity of the first. Doubtless Guy would make the same choice.

Joseph ben David is a little biblical novel translated into limpid French by Joseph Verhoeven, from the German original of Henriette Brey (Desclée, De Brouwer, Bruges, Paris, 1929). The distinguished authoress, of recent years an invalid, has drawn from her long hospital hours these devoted pages in which literary Germany salutes her hand.

Père Barret, S.M., edits in pocket form, a compact *Manuel d'adoration du Très Saint Sacrament* (Téqui, Paris, 1929), for those given to the practice of nocturnal adoration. A thread of Berullian spirituality draws together the pages.

R. P. Adélard Dugré, S. J., publishes at the École Sociale Populaire, Montréal, a study and eulogy: *La Paroisse au Canada français*. The author(who is rector of the Scholasticate of the Immaculate Conception, illustrates his thesis with a long and interesting description of the parish attaching to the Scholasticate. However pressing it may be, from the pastoral viewpoint, to identify the French language and traditions with Catholicism in Canada, we yet regret to meet once more a rather pointless reference to "Americanism" as the ally of the English language against the spirit.

L'Ami des pécheurs, by A. Galy, S.M., (Téqui, 1929), after many consoling evangelical pages upon the mercies of God, strikes a more unusual note in a chapter upon God's mercies to the dying. The notion of the "retroactivity" of our prayers and merits is strongly underlined.

Marie Clotilde de Savoie (Princess Jerome Napoleon) died in 1911 at Milan, a Tertiary of the Order of St. Dominic. Soon after her death appeared the Italian biography of Father Fanfani, which has now been translated into French by Marie Thérèse Ports (Téqui 1929). Père Gillot, O.P., who writes the preface, speaks with certain point of her sympathetic understanding of her adopted France. The text is mainly concerned with the religious aspect of her life, which is further revealed in the new supplementary letters.

Mgr. D'Hulst once spoke a wish latent in the prayers of many, in desiring that Catholic apologists once and for all give up trying to defend the Inquisition. After reading Jean Guiraud's *L'Inquisition médiévale*, the sixth volume in the collection *La Vie Chrétienne* issued by Bernard Grasset, Paris, we confess ourselves less attached than formerly to the generous utterance of the sturdy old orator of Notre Dame. M.

Guiraud, despite his present association with the intransigeant *La Croix*, has remained in the realist tradition of Duchesne, his master; and taking his stand upon such solid ground as Abbé Vidal's Bullarium of the French Inquisition, Mgr. Douais' collection upon the Inquisition in the Midi, and his own researches upon the Albigensian heresy, has moved safely between the indignations of Lea and the enthusiasms of the "integrists." The fact is, and M. Guiraud takes pains to point to it, that the Inquisition was not a single but a multiple phenomenon, of imperial precedent and of Provençal origin; so that neither Philip the Fair nor the later Spaniards may adequately personify it. We should particularly signalize M. Guiraud's third chapter, upon the functioning of the Inquisition as prescribed in the Inquisitorial manuals of Bernard Gui and Eymeric.

Twenty years ago Reinach's "Orpheus," with its annoying and facile identifications, provoked apologetics into the field of comparative religion. Though such scholars as Batiffol took up the reply, the trophy of the controversy was raised by Père Joseph Huby, S.J., who, like Bouvier, Charles, and others, was a pupil of the inexhaustible De Grandmaison. The Catholic world is still indebted to the riches of *Christus*. Père Huby thereafter engaged in religious philosophy, and recently has appeared in Scriptural studies: we have at hand his *L'Évangile et les évangiles*, the seventh number in the Grasset series *La Vie Chrétienne*. Its plan is simplicity itself: an introductory chapter upon the oral transmission of the "single gospel" down to the time of the evangelical writers, then separate chapters upon the characteristic form in which each of them bore witness to what he had seen or received. We are not surprised that Père Huby is big enough to take his good where he finds it, that besides adopting the theories of Père Jousse upon oral style, he lays under tribute the more factual conclusions of non-Catholic scholars like Swete, Streeter, Stanton, and Burkitt; nor that he retains the penetration and analytic power which formerly attracted him to study the data of religious conversion; nor yet that the organizing genius of *Christus* and of the *Verbum Salutis* should synthesize his scholarly materials into unities that live and move. But we were really unprepared for the sheer delight of his chapter on St. Luke, which superimposes the Isaian light upon the Hellenic radiance, and finds in the "Christian humanism" of the third evangelist another justification of his symbol: the figure of a man. Our sole regret is that Père Huby did not somewhere undertake to discuss the mystery of "evangelistic personality," in its connection with the fact of inspiration; but that is a great and uncharted sea, and the spirited author has already traveled far.

VARIA

From the Eternal City

THE BEATIFICATION OF FATHER CLAUDE de la COLOMBIERE

Glorious indeed is the ceremony in connection with the beatification of a servant of God. Although it does not approach the imposing grandeur of a canonization, it is in a certain sense more moving, for it marks the first step by which the faithful follower of Christ is lifted from the ranks of mere mortals and is adorned with heavenly honors.

The day before the beatification of Father de la Colombiere was one of preparation in the vast basilica of St. Peter. The altar was decorated, the kneeling benches and thrones were arranged and all the entrances were closed to the public. From the tribunes of St. Helen and St. Veronica hung the paintings of the two miracles which were reserved for the beatification. The first of these depicts Mary Louise Pirio, who was cured in the Convent of the Holy Trinity at Parhoet in the diocese of Vannes, rising from her bed to give thanks to God. The other picture represents Edmund Remy of Ploermel in the midst of his family who show their amazement at his cure.

Over the high altar in the famous "glory" of Bernini was hung the picture of the newly Beatified. But on the day before the beatification a white linen curtain was suspended before it. Two similar pictures were in evidence, one in the portico of the basilica, the other on the exterior balcony overlooking the square. The statue of St. Peter was adorned with the pontifical habiliments. The niche in which the statue of St. Ignatius had been placed was also ornamented with many flowers and lights in honor of the beatification of one of his sons. The altars

of the Sacred Heart and of St. Margaret Mary were also brilliantly illuminated.

Before 10 o'clock an immense throng had occupied practically every available seat. At 10 o'clock after the chanting of Nones, the members of the papal household presided over by the archpriest of St. Peter's, Cardinal Raphael Merry del Val, took their places on the epistle side of the altar. The members of the Sacred Congregation of Rites, Cardinals Laurenti, the Prefect, Granito Pignatelli de Belmonte, Frunwirth, Ehrle and Verde went to the gospel side. The other benches were occupied by the prelates and officials connected with the Sacred Congregation of Rites, archbishops, bishops and consultors of the Congregation to which is entrusted the processes of beatification and canonization. There were countless other archbishops and bishops present and a special section had been reserved for the Curia of the Society, presided over by Very Rev. Father General. When all were seated, the Postulator of the Cause, Father Charles Miccinelli, S.J., accompanied by Msgr. Angel Mariani, the Secretary of the Sacred Congregation of Rites, approached the Cardinal Prefect and placing in his hands the Apostolic Brief of Beatification, asked him to publish it. The Cardinal Prefect then told the secretary to ask the Archpriest, Cardinal Merry del Val for permission to have it read in the Basilica of St. Peter. This permission having been granted, Msgr. Bernabi mounted the platform which had been erected in the sanctuary and read the Brief in which His Holiness, Pius XI told the praises of Venerable Father de la Colombiere and then placed him in the ranks of the Blessed.

The whole assembly then knelt. The curtain which had covered the picture of Blessed Claude was then drawn aside and the splendid picture of the newly Beatified appeared in all its glory. Meanwhile the other two pictures were unveiled and soon all the bells proclaimed that another son of St. Ignatius had been raised to the altar. The Te Deum was then

intoned and sung and was followed by the first singing of the prayer proper to the Beatified. Msgr. Rossi then incensed the picture and relics and began the first Solemn Mass in honor of Blessed Claude de la Colombiere.

This portion of the ceremony terminated about noon. Although the morning ceremonies are more important and essential, still the services of the afternoon are more impressive and imposing because of the presence of the Pope. From time to time a subdued murmur of expectancy brought the eyes of the great assembly to the spot where it was thought the Pope would first appear. But time and again the murmur died in disappointment. It is customary for the Pope, when once the Servant of God has been declared Blessed, to come and pay his homage and thus set the example for the Faithful.

Since the ceremonies of the afternoon are more imposing in their splendor than those of the morning, the vigilance of the guards is also more marked.

The Holy Father left his apartment and came to St. Peter's by way of the Holy Stairs. He entered the basilica from the chapel of the Blessed Sacrament. He was met by Cardinal Merry del Val who offered him holy water. After a short visit to the Blessed Sacrament in the chapel of that name, which on occasions of this nature is closed to the public, he joined the cardinals who had been awaiting him for some time. The silver trumpets took up the solemn strains of the famous march of Silveri.

While the procession was forming, the Holy Father took his place upon the sedia gestatoria and the procession wended its way towards the altar. The procession was made up of members of the papal court, the friends and guests of the Holy Father, the Noble Guard, the Swiss Guard, the College of Cardinals and finally the Pope. As the head of the procession heralded the coming of the Holy Father the vast crowd broke into enthusiastic cheers of, "Long live the Pope, Long live the Pope." His Holiness responded by

gracious smiles and blessings as he was borne along. As the Pope approached the altar the cheering was gradually hushed, the sedia gestatoria was lowered and the Holy Father knelt for a few moments at his priedieu which had been placed in the center of the sanctuary. The Blessed Sacrament was then exposed and the Cardinal Archpriest, Merry del Val, approached the Holy Father with the thurible. His Holiness placed incense in it and, leaving the priedieu, went to the steps of the altar where he incensed the Blessed Sacrament. When he had returned to his place the Iste Confessor was chanted and was followed by the prayer proper to the newly Beatified. This in turn was followed by the Tantum Ergo. The Benediction was then given by the Bishop of Autun.

At the conclusion of the solemn ceremonies, Very Rev. Father General and the Postulator of the Cause offered the Holy Father the customary gifts, a magnificent bouquet, a relic and some pictures together with a biography of Blessed Claude. The Pope immediately distributed the pictures among the cardinals and guests. The relic was contained in a reliquary in the form of an altar with a baldachino. It is of gold richly decorated with precious stones and is surmounted by a bust of Blessed Claude.

After the presentation of the gifts and the distribution of the pictures, the Holy Father once more took his place on the sedia gestatoria and the cheers and acclamations and the blare of the silver trumpets again marked his passage from the basilica.

The apostle of the Sacred Heart has received the reward of his devotion. He who in life honored the Heart of our Lord was in death honored by Him. On one side of the medal which was struck in honor of the beatification of Blessed Claude de la Colombiere is a representation of the Sacred Heart and under it the words, "Glorificantem Me Glorifico."

Inauguration of the New Organ in the Gesu

The function took place on June 14th. The Church was filled with the elite of Roman society, the Sacred

College being represented by no less than 11 Cardinals. A number of Bishops, and Heads of Religious Orders, among them V. Rev. Fr. General were also present. Among the public were noted the sister of the Pope accompanied by her nephew, the ambassador of Japan and his wife.

Fr. Tacchi Venturi, to whom is due the idea and the realization of this great organ, received all who had been invited with great kindness.

The musical programme was entrusted to Ulisse Matthey, one of the greatest organists living. His execution was highly appreciated by all present.

Noteworthy is the fact that this is the second largest organ in Italy.

ALASKA

Relative to missionary air-mindedness, Father John Lucchesi, veteran missionary formerly of Mountain Village, now of Pimute, writes: "Last fall a flying machine had to go to Holy Cross, our principal mission. An accident crippled the plane and it could not go back. Meanwhile winter set in and the necessary repairs took nearly two months. The missionaries were kind to the aviators, lodging, feeding and helping them in their work. So thankful were they that they offered to take Father Delon to visit several of the missions which are more difficult to reach. Father Delon gladly accepted and the trip was made from Holy Cross to Akulurak in two and one-half hours. By the trail it takes at least nine days of hard, dangerous travelling. From Akulurak to Hooper Bay it took three-quarters of an hour. By trail it would take four or five days. From Hooper Bay to Bethel the air trip was made in two hours. By trail it would mean five or six days of hazardous travelling on or by the sea. From Bethel back to Holy Cross, one and three-quarters hours, would take six or seven days by trail."

A commercial aviation company has begun work on an airport at Nulato, which is to be the largest between Fairbanks and Nome. Eight planes are now

in service along the route, two more are being set up in Fairbanks, and another two have been ordered, making in all 12 planes to be in regular service on the northern Alaska route, besides the planes plying between Fairbanks and the southern Alaska towns, Anchorage, Seward and Juneau. This winter airplanes are to supplant the dog teams as mail carriers in northern Alaska.

Commercial planes pass every day over the Nome-Fairbanks route along which all our northern Alaska missions lie, with the exception of Hooper Bay, Kashunak and Kotzebue Sound. St. Michael is 80 miles from Unalakleet, an airport; Holy Cross is 100 miles from the same port and in direct line with Nome and Ididerod.

Besides flying along the regular Nome-Fairbanks route, commercial pilots will carry a passenger wherever he wishes to go, or as Father Francis Prange puts it, they will go "wherever there is air space to fly in."

Fire Ravages

When the Akulurak mission church burned to the ground in the early morning of August 15, nothing at all could be saved from the flames, not even the Blessed Sacrament. The entire rear of the church was already in flames when Fathers Sifton and Willebrand were awakened. "All we could do," writes Father Sifton, "was to stand by and protect nearby buildings. Luckily the continual rains of previous weeks had thoroughly soaked the moss, and what wind was stirring was in our favor. . . We haven't the slightest clue to the cause of the fire.

"All the really good fixtures," he continues, "which dear old Father Treca had received from France, chalices, ciboria, etc., have gone up in smoke." And Father Willebrand writes: "Some very expensive vestments, all the statues, beautiful stations, altar fixtures, and our fine organ are a total loss. The acquiring of these took years of painstaking effort on the part of former missionaries who spent a great

deal of their lives here. There was also in the church much artistic wood carving, the work of Brother Keogh, and much work of the Sisters."

Although since the fire the school chapel has served as a church, the children were unable to sing the high Mass they had planned for the feast of the Assumption, since all their hymn books and sacred music had been destroyed in the flames.

ARMENIA

The Society of Jesus in Armenia

In the seventeenth century the Society had many active missions among the natives of Greater Armenia and Persia, where extraordinary success and cruel persecution followed close on one another. To the zeal, therefore, of these members of the old Society, as much as to the advent of new Catholic communities, are we to ascribe the return of many Armenians in Aleppo to the true Faith. In the nineteenth century, in obedience to the desires of Leo XIII., the Society recommenced its apostolate among the Armenians on a strip of territory extending from the gulf of Alexandretta to the Black Sea. The superior of this mission of Lesser Armenia resided at Constantinople. That same chill blast which threatened the life of Christianity in Turkey blighted also this promising harvest. Two missions only withstood the attack; Constantinople, with an active apostolate, and Adana, where one or two missionaries were reduced to merely maintaining their position. As soon as the Armenians evacuated Cilicia their mission stations were first seized and then paid for by the Turks. The missionaries were scattered to Syria, Egypt, France and Algeria.

In 1914 there were about three and half million Armenians in the whole world and of these nearly two millions lived in Turkey. Since that date almost eight hundred thousand have been either massacred or killed by the hardships of their deportation. In fact, in Armenia itself, there remain to-day only a few scattered groups, steadily diminishing as emigra-

tion increases, in the direction of Constantinople and foreign lands. Among the dead we must number one hundred and sixty-five clergy: eight Bishops, one hundred and ten priests (secular and religious), two Armenian Jesuits (one priest and one brother) and forty-seven nuns.

In November, 1921, word was passed round among the Armenians in Cilicia that the French troops were soon to evacuate Syria. The roads to that country were at once laden with streams of emigrants; their burden grew for the number of refugees was swelled by the lamentable events which took place in Constantinople at that time. In Syria there are about one hundred and thirty thousand Armenians (of these more than one hundred thousand are immigrants) of whom twenty thousand are Catholics. The influx has been so sudden and so numerous that it is impossible to assure the accuracy of these statistics, but there are approximately twenty-eight thousand Armenian Catholics in Beirut, fifty-five thousand in Aleppo, and five thousand in Damascus. Of late, lack of work has augmented the misery and brought about many departures to South America.

In 1921 Fr. Charles Sautier, S.J., arrived at Beirut to take up the post of sub-director of the Oriental Seminary. Moved by the misery of the poor Armenians, he began, in November, 1922, to visit the refugees, in company with the Armenian Seminarians, and to obtain help for them. A hostel was founded which, as well as a ball-game and a meal, offered, every Sunday, the spiritual nourishment of the Catechism. In January, 1923, the Provincial, on his visitation, realized the crying need and as soon as he returned to Constantinople he commissioned Frs. Paul Bayle and John Mecerian to proceed without delay to Syria to start once more the Society's apostolate among the Armenians. We omit the history of works established in order to pass on to the actual state of the schools and press of the mission.

At the time of writing there are thirty pupils at

Homs; ninety pupils attend the boys' school in Damascus and some fifty girls take advantage of the free education afforded by the Sisters of the Sacred Heart. Aleppo counts ninety-eight boys at its boarding school, while two hundred and sixty-two boys and two hundred and fifty-seven girls are at the "écoles du camp." In addition to Frs. Chad and Zoulikian, the staff consists of three Armenian priests and fifteen lay helpers. On the hill which overlooks the camps at Beirut a two-storied building, which contains ten class-rooms in all, has been built and a very large out-house which can be used as a hall or a theatre. These new quarters are made up into eight classes comprising two hundred and eighty-two boys. They are under Fr. Lavernette, well-known to the Armenians of Adana for the numerous services he rendered to them during the occupation of Cilicia. The old school, now used only for girls and infants, numbers three hundred and thirty-five pupils on its register.

Four Jesuit Fathers, two Armenian priests and fifteen lay helpers complete the staff at Beirut. Among these lay assistants there is a doctor and an infirmarian. One of the Fathers, Fr. Pierre Constantinian, edits an eight-page, bi-monthly magazine written in Turkish, but in Armenian characters.

These pupils total one thousand four hundred and four, yet this is not the number we had before, since in Lesser Armenia in 1914 our schools counted five thousand five hundred and twenty-one on the rolls, and a part of these received a secondary education. There is, however, one consolation to make up for this smaller number. At no time was the proportion of Catholics in Armenian schools greater than it is to-day. Thus in Beirut there are three hundred and thirty-six Catholics and only two hundred and eighty-one Gregorians; in Aleppo, three hundred and fifty-seven Catholics and two hundred and sixty Gregorians, while at Homs and Damascus the proportion is at least half. Out of the one thousand four hundred and four Armenian children there are seven hundred

and seventy-eight Catholics as contrasted with six hundred and twenty-six Gregorian children. Counting those working in Adana and Constantinople, the present working staff comprises twelve Jesuits (seven of whom are in Syria), six secular priests, two brothers and thirty-five lay helpers. The mode of collaboration with the Armenian rite and in favour of the rite adopted from the start was recommended by the Roman decrees. Even now the results are consoling; but later on, when the all absorbing work of foundations will have lessened, when there will be more time to take in hand the spiritual formation of the children and to get in touch with the parents, the harvest should be multiplied. Numerous vocations may also be expected. The Armenian orphanages have furnished excellent vocations to the priesthood and to religion despite conditions which, from the religious point of view, leave much to be desired.

The mission does not neglect the apostolate of the press. Fr. Pascal Keuillian has supplied our schools with prayer-books and catechisms printed in Turkish and Armenian, as well as Saints' lives and other devotional writings. Several thousand copies are issued of the monthly organ of the Apostleship of Prayer, containing an article on the Blessed Sacrament and another on Our Lady as well as an explanation of the monthly intention. All these books and periodicals, prepared and published at Constantinople by the Father, carry the good tidings to Syria and further. To his energy is due, in part, the interest taken by the Armenian press of Constantinople in the journey of his Lordship Mgr. D'Herbigny, in the publications of the Holy See and in the problem of the union of the Churches. Fr. Mecerian works in the same way at Beirut; Gregorians and Protestants have been highly appreciative of his lectures and pamphlets and they have begged his co-operation with remarkable earnestness.

In conclusion it may be stated that the Jesuit mission of Armenia is engaged in a widely varied apos-

tolate; yet it cherishes a predilection for the poor and the little ones who are refugees from the camps.

AUSTRALIA

Devotion to the Canadian Martyrs

Dear Father Editor:—

It may interest the readers of the WOODSTOCK LETTERS to know that the devotion to the Canadian Martyrs has taken on here in a wonderful way.

Their picture is painted in the sanctuary. It was blessed by Monseigneur Deschamps of Montreal —last September. On that occasion he gave me his own silver medal of the Martyrs. I ordered some from Toronto and in January received four hundred and sixty. These were disposed of in about a month. Another thirty six dozen were sold in a very short time. Those who cannot get a medal because of the shortage borrow one for use in their devotions. Many favors have been received here through the intercession of the Martyrs.

The Novena of Grace was a great success here this year. It was preached by Father J. W. Magan, S.J., and Father P. McCarthy, S.J. Special boxes were provided for intentions (not donations). These two boxes were completely filled with intentions. Many of them were granted.

Faithfully yours,

James W. Magan, S.J.

St. Francis Xavier's Presbytery,
Lavender Bay, North Sydney.

Werribee—Ordination of Father Dew

An interesting student joined the forces of Corpus Christi College some months ago. He was sixty seven years of age. He had been studying for the priesthood in Rome but owing to ill health had to return to Australia. He has a son, a Father of the Sacred Heart, and three daughters, all members of different Religious Congregations. Father Dew was ordained by Archbishop Mannix in the Cathedral of Melbourne on the Tuesday of Easter Week. Numbered among

the record congregation were his son and three daughters.

The Cardinal Legate's High Esteem of Corpus Christi

After his two visits to Werribee the Cardinal Legate wrote to Father Power the Rector of Corpus Christi expressing his pleasure at all that he had seen and promising to give a full account of the good work to both the Holy Father and to Very Rev. Father General.

At a dinner given at Werribee there were present to meet His Eminence nine archbishops, sixteen bishops, a large number of dignitaries, in all some two hundred and seventy five people.

His Eminence described his visit as "in a certain sense more important than the Eucharistic Congress because it regarded the training of future priests for Australia."

Xavier

The Age, one of Melbourne's big papers, has been writing lately about Xavier. It begins by telling us that last year Xavier celebrated its Golden Jubilee, "but if energy and ambition afford any criterion of future usefulness it is only at the threshold of its career."

Xavier has been very successful in its friendly competitions with the other public schools. It won the cricket championship three times, and the football championship as often. Last year it added to its triumphs the coveted position of "head of the river."

The story of Xavier, interesting in itself, shows, incidentally, what rapid progress Melbourne has been making in prosperity and extent. Fifty years ago the present site of the College was an uncultivated waste with gum trees scattered here and there and plenty of native shrub. In 1871 seventy acres of this unpromising spot were bought from Mr. Patrick Murnane for 10,000 pounds. The next year the foundation stone of the school was laid, and Fr. Wm. Kelly, S.J., drawing inspiration from the bleak surroundings, asked those assembled: "What came you

out into the desert to see?" During the last 50 years the "desert" has bloomed into one of the prettiest and most flourishing suburbs of Melbourne.

The College was opened in 1878. It was a plain, brick structure, "a grim, uninviting place," and the life of the boys within its walls was very much in harmony with the grimness of their surroundings. One of them tells us that in the refectory there were no such things as serviettes or table cloths. Cups and saucers were unknown. "Tea was drunk out of strong delf basins which an axe would not break." For the seven years that this lad was at school he never saw a fire. How different thinge are now. The change of the desert into a smiling, comfortable suburb is not more marked than the change in boy-life at Xavier's during these same fifty years.

Extensive additions have been made to the original brick structure. Amongst them are the splendid hall where the functions of the College are held, said to be the largest and finest thing of its kind in Australia, the servants' quarters that cost 2,000 pounds, the new chapel for which 30,000 pounds have been subscribed or guaranteed, finally the preparatory school in Studley Park Road. This latter is a princely gift from Mr. T. M. Burke, given in 1921. The number of boys in the College that year amounted to 370. It has now been increased to nearly 500.

Xavier's first Rector was Fr. T. Cahill, a wonderful linguist. Before going to Australia in 1872 he had preached mission sermons in French, Spanish, German, Italian, Chinese and English. He also wrote a book in Japanese, and spent six years at Macao, near Canton, where he wrote and translated voluminously for Mission workers.

Fr. Cahill was born in Ireland, educated at Maynooth and on the Continent, and died in 1908 at the age of 81.

"The present Rector," writes *The Age*, "Fr. E. Frost, S.J., is a very accomplished scholar, typical of

the itinerant system of the Jesuit Order, by which its candidates obtain not only wide scholarship and cosmopolitan experience in other countries, but a knowledge of the latest educational developments and methods wherever practised. A man of wide human sympathies, he is very popular with the boys, and his intellectual trophies from abroad have not been allowed to weaken the essentially Australian atmosphere of Xavier and its faithfulness to our democratic sentiments and traditions."

Riverview—Father Lockington's Lecture

Hundreds were unable to gain admittance to the new Melbourne Town Hall when the Rev. W. J. Lockington, S.J., (Rector of Riverview) delivered a lecture on the growth of the Catholic Church in Australia since Emancipation. Those who were fortunate enough to have the privilege of listening to the eloquent Rector of Riverview College left the hall with added knowledge of the Commonwealth, and with an increased realisation of its greatness both actual and potential.

The lecture was under the auspices of the Australian Catholic Federation, and His Grace the Archbishop of Melbourne presided. Seated with His Grace were the Bishops of Ballarat, Sandhurst, Sale and the Abbot of New Norcia. A large number of the clergy was also present, and a crowd of the leading members of the laity.

Fr. Lockington gave same most interesting statistics. Early in the 19th century there were just a few Catholics in the entire country, "but they were staunch." In 1835 there were only six priests in Australia. In 1839 there was only one priest in Melbourne. Last year Australia had an Apostolic Delegate, numerous Archbishops and Bishops, 2000 priests, 1000 brothers, 10,000 nuns, 500 catholic secondary schools, 2000 primary schools, 250,000 children in them, and nearly 1,500,000 Catholics in the Commonwealth.

Fr. Lockington also preached a very eloquent sermon in the Cathedral of Melbourne on "The Trials and Triumphs of Penal Days."

AUSTRIA

International University Mission Congress

The Sixth International University Mission Congress was held in August last at S. Gabriel's Moedling, Austria, and many distinguished Catholic leaders were present. Amongst the speakers were Monsignor Seipel, late Chancellor of Austria, Dr. Schmid of the Fathers of the Divine Word, a distinguished anthropologist of the Lateran Museum, and Dr. Gemelli, Rector of the Catholic University at Milan. S. Gabriel's, where the Congress was held, is a mission centre of the Fathers of the Divine Word, a recently established Congregation with many missionaries in the islands of the Pacific near Australia. It has a missionary museum, a printing press, a crafts school, and general equipment for teaching all trades to the future missionaries of the Congregation.

BELGIUM

Two Notable Events

Some months ago Flemish Catholics testified their loyalty to Christ our King by two notable public events. The first was the consecration of the province of Limburg to the Sacred Heart of Jesus. The day began with Solemn Pontifical Mass, which was followed by a Congress of members of the various Leagues of the Sacred Heart. In the afternoon 50,000 Catholic men took part in a procession, which ended in the impressive ceremony of consecration to the Sacred Heart. Among those present were the Bishop of Liège, the Apostolic Prefect of the Congo, the Burgomaster of Hasselt, the Governor, all the members of the Provincial Council, and all the Catholic deputies and senators of the Province.

The other public religious function of Belgium took place when about 125,000 young men took part in a procession at Antwerp while the convention of Flemish Catholic Youth was being held. In their march

through the streets of the city, they carried a banner which bore the inscription: "On our shoulders we carry Christ back into Society." Behind this banner walked twelve members, who had on their shoulders a great recumbent crucifix.

CHINA

American Missionaries to China

The present status of our California missionaries to China is as follows (their Chinese names are given in parentheses):

Studying Chinese at Zi-ka-wei: Father Leo McGreal (Ki); Messrs. Cornelius Lynch (Lin), Thomas Phillips (Fei), Charles Simons (Sie), Albert Corcoran (Hang), Francis Rouleau (Hou). Messrs. Lynch and Phillips are also teaching English in St. Ignatius College, and Mr. Simons in Aurora University, Shanghai.

Fathers Pius Moore (Mou), and John Lennon (Leng), are continuing their Chinese studies, assisting in ministerial work and teaching English in the second and third year classes at Ricci College, Nanking.

Eleven priests newly ordained at Zi-ka-wei celebrated their first Masses in various churches and chapels in Shanghai on the feast of the Sacred Heart. Nine of them were Chinese secular priests, one a Chinese Jesuit and one a French Jesuit. Father Zi, secular, is the first priest ever ordained from Soutcheou-fou, a large district recently taken over by the Canadian Jesuits about 300 miles north of Shanghai. In the various major seminaries throughout China, there are over 700 students; in the little seminaries, 2,323.

Father Roberfroid, a Belgian, director of Ricci College, came down to Shanghai to accompany Fathers Moore and Lennon on their journey September 1 to Nanking. At the Shanghai railway station to bid them farewell were Father John Piet, brother of Rev. Father Provincial; the scholastics, Messrs. Simons, Phillips and Lynch; and Mr. Lo-Pa-Hong, a generous

benefactor, who was quite disappointed that "his American Jesuits" were not for Shanghai. He proved his Christian resignation, however, by coming down to wish them God's blessing on their labors in other fields than the one on which he had set his heart. He promised also to come and visit them in Shanghai.

Father Moore writes September 25: "Anyone who has seen Nanking will praise the beauty of its location, its undulating hills, the grandeur of its mountain, now shadowed by passing clouds, and again touched by the mists that rise from the great river at its feet. Few sunrises, I think, can compare in beauty with that of the oriental sun in its reddened glow topping the summit of Purple mountain. The hills that stretch to the south are farther distant; and again on the west, as the sun sets, the after-glow is full of splendor on the hills that bank the Yang-ste as it turns in its eastern course to the sea."

Since Nanking is a river port, the Fathers had to go through the customs; but, owing to the presence of Father Roberfroid, they were passed without having to open a valise. Crowded into a taxi, they entered the city on the capital's main boulevard through the only cut in the ancient wall. The ten or twelve Chinese servants of Ricci were waiting before the gate of the college compound to greet the new Fathers on their arrival.

Ricci College was named after Father Matthew Ricci, one of the first of our Society to make his way into China. Twelve years after his arrival in the country in 1583, he went to Nanking in 1595 during the reign of Emperor Wang-Li, and was the first to preach Christianity in that city and district. A marble monument to his memory was erected on the Ricci campus in 1925. In the old cemetery at the college are buried many of Ours of the Old Society, besides Bishop Gregory Lo, O. P., who was the first native Chinese to be made a bishop, and who died in 1695.

There also are the graves of the Jesuit Fathers Vanara and Dogout, who were shot to death by soldiers March 24, 1927, when communists took the city of Nanking. For the past year Ricci has been a "one-man college," with Father Roberfroid as the only Jesuit in the school. Fathers Moore and Lennon have now replaced the martyred missionaries.

Only Four Priests in Capital

The three Jesuits at Ricci College, together with Father Henry Gilot, S.J., former superior of the mission, present missionary at the Immaculate Conception church about a mile from the college and the only Catholic church in the city, are the only representatives of the Catholic Church in Nanking, the new national capital and accordingly the strategic point for the entire Chinese mission field. There is no Sisters' school, no Catholic hospital, no orphanage. Out of a population of 498,000, only 750 Nanking Chinese are Catholics; among these are many very holy and zealous people, but no men of influence in a worldly sense.

The city is a stronghold of paganism, although the Protestant sects have been very active there for the past forty years. As regards institutions the Protestants are strong; they had have a university there since 1888; they have a middle school, a girls' college and a primary school, all situated on Ching Liang hill. They have also a hospital. Their institutions also suffered during the attack on foreigners in 1927, and most of their foreign staff has not yet returned.

A Chinese was appointed president of their university last fall and the hospital is mainly staffed with Chinese doctors and nurses. In the past the Protestants have practically had the Nanking mission field to themselves. According to K. S. Latourette, a well-informed Protestant writer on China, "six out of ten of the present heads of the executive departments at Nanking are Protestant Christians, some of them the product of Protestant schools and one the son of a Protestant clergyman." The first president of China

Sun Yat Sen, was baptized a Protestant.

Speaking of the opportunity for a fruitful apostolate in Nanking, Father Moore writes: "The young republic of China has literally been watered in the blood of 'martyrs'; only in the past six years one bishop and 20 priests have poured out their life-blood for China. The very portals of Ricci College, but two and a half years ago, were sealed with the blood of our two Jesuit 'martyrs' in Nanking. Priests have given their lives; can anyone refuse his prayers for China's missions?

"The very same stroke that gave the 'crown' to our Jesuit Fathers in the capital, seems to have broken the power of the Protestant church, before 1927 so well represented and so influential in Nanking; for their return is not yet realized.

"Divine Providence has placed us here in the heart of the republic, and should we not expect that God has special designs upon 'the little American Jesuit Mission' in China? For forty years American Protestants have supported with men and resources their many church activities in Nanking. Their institutions are now practically in the hands of the Chinese and likely there is an end to the supply of men and money from the States.

"The strategic point in a mission field is usually the capital of the country; we are here and we ask prayers of all that God may strengthen, enlighten and prosper us and send us the necessary help, chiefly in 'workers for the field,' that the new mission in the world's *Greatest Mission Land* may bear a rich harvest of souls."

The Immaculate Conception church in Nanking is of beautiful Gothic design, fully restored after the occupation of 1927, when it was used as a stable. It was re-dedicated on May 30 of this year by the apostolic delegate, who was in the capital to attend the funeral of China's first president.

The Ricci College compound is inclosed in a 12-foot

stone wall surrounding the equivalent of a city block. On the grounds are four fairly large buildings and two or three smaller ones.

The largest building, the college building, is a brick structure, an old Chinese house with tile roof, built about a patio, which form's a light shaft and small garden. In the patio there are a pigeon cot and a dozen rabbits.

The house was purchased several years ago from the family of a wealthy Chinese, who being rich in this world's goods, made his dwelling secure against thieves by placing half-inch iron bars on all the doors and windows even of the second floor. Hence the Fathers look out upon the college campus or distant landscape through barred windows.

Two of the buildings, which have porches on all sides and thatched roofs, are used for class rooms, making four well-lighted rooms.

Of the 82 students, who range from 14 to 22 years of age, 45 are boarders. Nine of the students are Catholics; the rest, pagans. The boarders live four in a room, most of them in the main building; the others in two small houses in the garden.

Many applications have had to be refused, since more students cannot be accommodated in the present quarters. Across the street from Ricci College is a group of four modern houses and a number of long brick Chinese houses, equipped with electricity, with a large campus and a lagoon. All this was part of Ricci College until two years ago. From then till September of this year it was used as a government orphanage for 150 war orphans. It is now used for offices of a department of the national government.

The students themselves hire their cook, who supplies the food and serves them; the college furnishes only the dining room and the kitchen. The beadle of the students is the manager and spokesman for the group, and if they are not satisfied, they settle matters themselves with the cook. The cost of board per

student per month is $9 Chinese ($4.50 U. S.).

The three-year course at Ricci College for graduates of the middle schools corresponds practically to our American high school course, and is especially advertised as a preparatory to our Aurora University of Shanghai.

Some of the pupils of Fathers Moore and Lennon have received a smattering of English in the middle school; others are learning it for the first time.

The boys at recreation play basketball, tennis and association football, though the Ricci grounds are not yet in good condition for football.

Ricci College, situated in the center of Nanking on a cross-town street two blocks off the new Chung Shan boulevard, can be easily reached by day-students from any part of the city by bicycle or motor bus. Across the street to the east is the large modern residence of the commissioner of agriculture; two doors from him is the Chinese Y. W. C. A., and a little farther, many new modern buildings are in course of construction.

The Wars Among the Villages

Father Hugon who wrote some time ago of his capture by the brigands, in a second letter explains some of their activities in the villages.

It is often asserted rather incorrectly that the brigandry of China are the unconquerable masters of the country. Granted that they are masters to the extent of their cruel oppression of the people, the numerous fortresses crudely erected about the countryside give ample testimony of the defiance against their lawless tyranny, which for years if not for centuries the people have been struggling to crush.

In fact the small towns lack the strength and courage of staunch defenders. There is a real distinction in the Nan-King district between weak towns and strong towns. A strong town, with its breastworks of baked mud carefully thrown up, keeps a guard of thirty, fifty and sometimes hundreds of infantry at night, while night and day the authori-

ties are at work laying plans for new defenses r
increasing the stores of ammunition. A weak villa
however, which either has become a lair for brigar
or has not enough men to defend itself, must op
its gates to these bands of pillagers, who make th
own barracks within its walls. Rivalry betwe
such fortunate and unfortunate villages inevitab
arises causing an endless gorilla warfare.

Brigands are never at rest. Towards the end f
December, 1927, a band of them attacked the to
of Toan-tche at nightfall, leaving one quarter of
place in flames and four hundred and forty m
sacred victims in their wake. Some months later
hundred inhabitants of another village were slau
tered. Again they entered Hoang-tang at day-brea
but since the town was taken by surprise and wi
out any resistance, not one of the people was sla
Whole regions are dotted with ruined villages, f
which only the walls of hardened clay remain. So
times a village seems to have escaped destructi
but on closer inspection it is learned that the hou
though left intact are deserted, because the origi
inhabitants have fled and the brigands taking adv
tage of such good fortune, are reserving the pl
for their rendezvous. An attack upon a town is alw
a dangerous proposition for both sides. Hence
brigands are not inclined to risk their lives eve
day. In the meantime they infest the roads that
near to their hiding places, rob the travellers a
carry off some of them as hostages, an occupat
which draws from the pockets of ambitious m
chants, who still persist in using the highways
high price for their safety.

Despite this tyranny the fortified towns are more
less content to barricade themselves behind clo
gates, towers and ramparts. Their sentries on
mud walls are on the alert for the slightest rattle
musketry or the heavy sounds of dragging cann
and all through the night the incessant din of a la
fog horn keeps the guards awake and the briga

aware of the lively reception in store for them.

Occasionally a spark of courage rouses the honest townsfolk to take the offensive. There is one highway which skirts the very boundaries of a brigand district, where the guards of a nearby village are continually on patrol. To enjoy the shelter of their protection missionaries and other travellers willingly take a little round-about route.

Only misfortune greets the unwary traveller who meets the sentries of a village which is too much addicted to suspicion. Recently I tried to take a short-cut, but as usually happens in such cases, I made my journey much longer. That fact alongside of what followed, I can easily wave aside as a slight inconvenience. I arrived at Ho-tchoang. The people saw me cantering along the deserted road with my assistants and without any luggage. We apparently gave the impression that we were a vanguard of brigands, for bullets were soon whistling past our heads. To stop or hide would only betray a guilty conscience on our part, and besides where could we hide in an open field? My companions began shouting, "Don't shoot!" At a distance of two or three hundred yards, with the wind against us, there was little chance of being heard. Finally I seized my helmet and waving it in a wide circle, spurred on my horse. My boldness only stirred up more doubts and suspicions, but without shooting, the intrepid guards, wild with expectancy, crept toward us with the whole town at their heels. When they met us, I could not say which side deserved a rebuke or enjoyed the better side of the joke.

These Ho-tchoang folk are very unstable. Though Ho-tchoang is about a mile from Siao-kang-tze, a veritable den of outlaws, they had never organized even a punitive force. I must confess that in the past few months these land-pirates have enlisted such large numbers that I know not where or how the honest people find security. However they only manage to

stir up a few antique grudges, deeply rooted in the hearts of the citizens of Ho-tchoang.

Some weeks ago a horrible incident occurred at Siao-kang-tze. A strange band suddenly came to make themselves at home there, and all but drove out the inhabitants. Several were wise enough to flee because being peaceful neighbors among brigands, does not suffice to win favor with them. After these intruders had departed one fine morning, the people of Ho-tchoang immediately decided to collect a punitive expedition. Sweeping down upon Siao-kang-tze this force burned several hovels and carried off a generous reward of booty, proving to the populace of Siao-kang-tze who were wont to suffer the extortionate demands of thieves that the gentility could also soil their hands with spoils. I would have deplored this action very vehemently, if I were sure that Ho-tchoang was without justification, and even though I am not certain, punitive expeditions of that sort always make me feel a trifle uneasy and scrupulous. I am loath to agree that the good people of Ho-tchoang are a class of brigands, but without a doubt they are headed straight for that kind of life. While it is proper to chastise one's neighbors because they are robbers, there is always a limit and everyone knows that a bothersome cur will quickly turn on the hand that threatens it. In political stations the chief adversary to be dealt with is the Communist, but in our little towns where Communism is not yet in vogue, the outlaw is the worst nuisance.

Sometimes a punitive expedition will return against its own village, a fact which the officials of Tchou-ten will readily affirm. The officials of Tchou-ten are not soft-hearted in their treatment of brigands. Should a stray bandit happen to fall into their hands the poor fellow soon loses his taste for rice. The fortifications of the town are well equipped with two hundred cannon, a startling number for a small town, and since the guards are not unwilling to show their

strength, the frequent firing of cannon proclaims to undesirables that the town is on the watch. Tchou-ten recently constructed a few towers of baked clay to strengthen the defenses. These were camouflaged by being painted an imitation brick, so that if the bandits are not afraid to harass Tchou-ten in the future, the people may justly suspect that the enemy have been reconnoitering too closely to the new towers.

The Tchou-ten folk are seldom at ease. One night a guard emptied his rifle at his humble spouse who had come out to chat with him on the rampart. Assuredly that incident was not a scene in the tragedy of married life but only in the tragedy of fear and fright. Due to this prevalent nervousness the people here are apt to be rash and impetuous, a fault which has been equally disastrous to brigands.

For a month Hong Yen, the great chieftan, a very sly fellow, camped a few miles from Tchou-ten, though he did not dare to attack. Instead he contrived a ruse to weaken the strength of the village. One evening a simple peasant was sent to Tchou-ten to tell the guards, without arousing any suspicion, that Hong Yen had disappeared with his whole band.

As soon as the news was brought, the garrison of Tchou-ten organized a force to see for themselves. Sixty infantry marched off into the night for the deserted camp site. What would they find? The old fox, Hong Yen, hidden behind his earth-works, waited for them and forbade his troops to fire until the searching party was so near that a miss was impossible. Happily for the scouts from Tchou-ten, some of the bandits who could not control their thirst for blood, opened fire upon them as soon as they appeared in the open. That satisfied the curiosity of Tchou-ten. Faster than they had come, they took to their heels and escaped without leaving any dead or wounded on the field. These troops were hardly fit to constitute a punitive force to pursue the brigands. This diminutive warfare will rage on, and though it seems

insignificant in comparison with the great revolution, it is the more harmful of the two to our work among the people.

CZECHO-SLOVAKIA

Oriental Conference

The Holy Father's deep interest and tender solicitude for the Christian East was once again made manifest in the Apostolic Brief addressed to Archbishop Kordatch of Prague, commending the Conference of Oriental Study held in that city from August 11th to August 14th.

For more than two decades the land of the Czechs has been the rallying-ground for Slav and other scholars bent on investigating the problems which hinder the religious reunion of East and West. Velehrad, the hallowed spot in Moravia where St. Methodius was enthroned as the first Bishop of the Slavonic people ten centuries ago, has usually been the scene of scholarly assemblies of the kind, but this year the capital was chosen in order to correlate the Oriental Conference with the millenary celebrations of Good King Wenceslas.

The Abbot of Emmaus, Dom Ernest Vykoukal, had placed his Abbey at the disposal of the Conference, and during four days the fine old cloisters presented a wonderful picture of the essential unity of the Church with its accidental diversities, as Western monks and Latin ecclesiastics rubbed shoulders with Byzantine priests and bearded prelates belonging to one or other of the numerous rites which are the glory of the Universal Church.

Chief among the *savants* who attended was Bishop d'Herbigny, President of the Oriental Institute in Rome and one of the greatest living experts on all matters Slavonic, whether Catholic or Orthodox. In a carefully elaborated paper this French Jesuit, whose research work in recent years has taken him from Petrograd to Athens and from Belgrade to Jerusalem, presented the theme that true Catholicity, which is a

complete identification in prayer and intention with the aims of the Divine Saviour for the salvation of all men, was the most effective means of restoring the dissident East to the true Church.

ENGLAND

Father Woodlock's Impressions of the United States

Father Woodlock at the request of the Editor of LETTERS AND NOTICES here gives his impressions of the work of the Society in America during his visit last spring.

The States As I Saw Them

The Fr. Provincial of New York billeted me at the Writers' house, where the staff of *America* live, a providential disposition which contributed immensely to the interest of my sojourn in the city, and which gave me the opportunity of learning much about the Society's work in the different American Provinces, as the staff includes representatives of each. It would be impossible to exaggerate the real friendliness of the welcome given me—not that of mere artificial politeness but the real article which "wore well," and enabled me to feel during three-months' stay that I really "belonged there."

I was deeply impressed by the amount of activity that radiated from the house, the staff doing a great deal of lecturing in addition to their literary work. The Editor seemed to be regarded by the press as the chief source of reliable information on all topics affecting Catholicism, and reporters and even editors of the lay press were continually 'phoning to be informed on matters of interest or policy affecting the Church.

During Lent I gave three retreats running concurrently with my Course of Sermons at Our Lady of Lourdes Church, and so had not much time for sight-seeing; but I did visit the Woolworth Building one morning, and was amazed to find that in that historic sky-scraper "down town" the New York Jesuits

direct classes in Law, Economics, and "Social Service" which are attended by some three thousand students daily. Several floors—reached by an express elevator which makes its first stop at the thirtieth story—are rented as class-rooms for these schools, which are a branch of Fordham University. The University has about eleven thousand students on its rolls, and is, of course, the Society's most important institution in the States.

I was present at a philosophical disputation on "Evolution" at Fordham one day, and was much struck, not so much by the defendant and objicients on the stage, though they did excellently, but by the concentrated attention with which some eight hundred young men followed a two hours' discussion on a difficult scientific and philosophic problem. The whole thing was a revelation of the educational standard reached by the students at this centre of learning, and gave me a very high idea of the solid work done by my American brethren, which was not modified by anything I saw of their work elsewhere.

A visit to Washington, shortly after landing, introduced me to the large boarding "College" (*i. e.*, University) of Georgetown, with its preparatory or high school, both, of course, run by our Fathers. My visit included an "audience" with President Coolidge who had shown himself very friendly to the College, but the chief interest in my short stay in that beautiful city was naturally centred in the College and its activities. I was quite overwhelmed by Fr. Rector and the hospitable Minister, and shall long remember a pleasant evening sitting out on the verandah and enjoying the entrancing view of the city lights glinting on the Potomac River below us. Georgetown College is the oldest of the Society's American schools, the first building being erected there in 1780. Needless to say the evening session on the verandah was not on the occasion of my first visit in February but at a second farewell visit after Easter. The temperature was that of an English midsummer's night, but

a few days later at Holy Cross College, Worcester, near Boston, I experienced an all day blizzard worthy of a New York January. At Holy Cross I was "managed" by the genial Fr. Earls, who had been at pains to arrange a number of lectures for me in various educational establishments, and who sent me around in a car with an expert lanternist Brother and a lantern from the College, to make sure that everything should go without a hitch.

I was much impressed by the faith and devotion of the students of Holy Cross, some five or six hundred of whom I addressed at a Sodality meeting in their beautiful chapel. It was most edifying to see these young men at their devotions in chapel, many making the stations before night prayers. One had the conviction that the faith and devotion which we are accustomed to find in younger boys in our English boarding-schools persists in America throughout the college period—from the ages of eighteen to twenty-two.

I was assured by Jesuits of the Western Provinces that the same Catholic characteristics mark the students in our college on the Pacific side.

Chicago was the furthest point I reached in my travels, and here again I was astounded at the immensity of the work of the Society. At Loyola University I preached and lectured to the students, and it was only by chance that I discovered there was a city branch where the medical school was housed and where also our Fathers taught philosophy to some hundreds of adults in the late afternoons and evenings. The philosophy school had Christian Brothers, nuns, men and women lay-teachers, and young professional men as students, the afternoon and evening sessions being arranged to enable them, while working, to fill a philosophic gap that had been left in their education.

It would be hard to over-estimate the reliance placed by Cardinal Mundelein of Chicago on the Society and the substantial help that Ours give to

the development of the diocese. I visited Mundelein Seminary, the scene of the Eucharistic Congress, and gave an address to the large body of seminarians who are taught their philosophy and theology and "spiritually directed" by Ours, while all matters of discipline are in the hands of Monsignor Dean with two secular priests as assistant Proctors. I was told that the Cardinal had a preparatory school with nearly a thousand boys in it, all of whom are candidates for admission to the Seminary in due course. Before visiting Chicago, I was able to see the largest "Collegium Maximum," of the Society, at Weston, near Boston, and here too, on the invitation of Fr. Rector, I had the courage to address the S.J. students. I met some old friends whose acquaintance I had made at Farm Street and among the biennists at Rome in 1926. They more than returned the hospitality I had extended to My American friends on a certain historic occasion in a tea-shop in Rome.

I also visited Woodstock and there was asked to address the theologians and philosophers.

A visit to the New York noviceship at Poughkeepsie, where I lectured to the Novices and Juniors, was repaid by a generous "spiritual bouquet" which reached me just as I was embarking for my homeward voyage.

Fr. Tracy of Philadelphia, like Fr. Earls of Holy Cross, took endless trouble in arranging a series of lectures for me in the city and environs, and also provided transport and a lantern, and himself accompanied me to the girls' colleges and convents where he had arranged lectures.

Thus, very many of my lecture engagements were due to the kindness of Ours who interested themselves in my peregrinations and went to real trouble to keep me busy with audiences—sometimes even three in a single day. My friend, Fr. Talbot, of the *America* staff found me not a little surprised, when he suddenly announced that he had to visit Detroit and said, "I'll sell you there—leave it to me!" Need-

less to say I was by no means *sold* when I arrived at Detroit to lecture at the famous Marygrove College for Women, and found a large auditorium packed for my lecture on "Lourdes Miracles." The President, Dr. Derry, introduced me as an old professor of Stonyhurst, and then eulogized the College as the place which had produced the "Stonyhurst Series" of Philosophy text books which are used at Marygrove by the students.

But I must bring these jottings to a close, even though memories of what I saw of "84th Street" and "16th Street" activities in New York clamour for expression, and the "Charity Drive Dinner" where Fr. La Farge's work for the education of Negroes was eulogized, and a hundred other evidences of the immense activity of the American Jesuits. Think of the Philadelphia Church—or was it at Baltimore?—where during the Novena of Grace, some sixteen services were held daily to cope with the twenty thousand clients of St. Francis Xavier who wished to perform the novena devotions.

I discovered a mathematical formula to measure transatlantic things in comparison with European. Shift the decimal point one place to the right in all measurement—whether it be of corporate Communions or the number of boys in a college or the activity expended in twenty-four hours by an individual!

My trip brings me back to England more proud than ever to be a Jesuit. I saw so many things in America which must delight the heart of St. Ignatius. His "little Company" are in the very front of the battle-field, everywhere fighting the foes of Christ by their educational and missionary work, loyal and patriotic and determined to make the country they love become in reality "God's own Country."

Yours in Christ,

F. Woodlock, S.J.

P.S. Looking through my diary I find that in addition to four retreats and my Lenten Course of thirty-

five sermons, I gave sixty lectures and addresses during my three months in the States. "Quaite a mouthfu' Sah!" was the comment of the coloured waiter on the Pullman to whom I was naively boasting of my loquacity. There was something in the atmosphere—physical or psychic—of America which seemed to defy fatigue. The greater part of these lecture engagements I owe to the influence of Ours and the trouble they went to to find me interesting audiences, a delicate act of charity for which I am deeply grateful.

Commendation for the Catholic Evidence Guilds

On the Sixth and Seventh of April, the Catholic Evidence Guilds of Stonyhurst and Beaumont held a master rally in London. About twenty meetings were held on Saturday night and Sunday. From notes taken at the meetings, the general impression received at the meetings, and from correspondence received since, the venture was a tremendous success. But the matter has aroused feeling much more deeply seated than is here indicated. Father General has heard of what the boys have done under the stimulating influence of their masters and His Paternity has sent the following letter of encouragement.

Rome, July 5, 1929

Rev. and dear Father in Christ:

P. C.—

With a grateful mind I read your letter telling me of the unusual success attending the meetings conducted among the people of London by certain of the students of Beaumont and Stonyhurst Colleges during the last vacations. Their organization, the Catholic Evidence Guild, was clearly brought into being to increase the greater glory of God and it is admirably suited to bring comfort to the Sovereign Pontiff, for he has very much at heart the desire that the Faithful should assist the priests in their sacred ministry to the best of their ability. I offer my humble prayers and I bestow my blessing from my heart that the zeal of these young men may inflame souls and

that their example may draw others to the ranks of their association, which is daily sowing the good seed among the English, and that it may reap abundant fruit.

I commend myself to your Holy Sacrifices,

Your Reverence's Servant in Christ,

W. LEDOCHOWSKI, S.J.

The Bells of St. Helens

When Fr. Reginald Riley gathered 50,000 people together to witness the Laying of the Foundation Stone of the new church of St. Mary at Lowe House, he had not envisaged the scene which took place on July 21st. But once formulated, the idea of erecting a complete Carillon of bells began to materialize with surprising speed. The church tower was rising to maturity, and the Emancipation Year was close at hand. The bells from this tower *must* ring out this glad news.

To have no sooner conceived the idea of a new church, than generously to deplete the sum collected for it by sending 1,000 pounds to Liverpool for a Metropolitan Cathedral, to go on working till the new church whose tower will house a carillon unrivalled in two hemispheres, and to have done so at a time of industrial penury makes us exclaim, "What a parish and what a people!"

Thus it came to be that on July 21st, Archbishop Downey of Liverpool and his Coadjutor, Bishop Dobson, found themselves on the Parade Ground near the church, under a sweltering sun, in the presence of 15,000 people and forty-seven bells. But there were one or two preliminaries.

The Carillon left Messrs. Taylors' Foundry at Loughborough in Leicestershire, on Tuesday, on three great lorries for the journey of about a hundred miles. It "laagered" at Bold on Tuesday night and invaded Liverpool on Wednesday. At the suggestion of Fr. Adamson, the Archbishop's Secretary, Mr. Kenny—of Kenny's Motors Tours—piloted it through the City along a course arranged by the Police, where it was

welcomed with great enthusiasm, especially in Scotland Road. The lorries were beflagged and placarded with the announcement of the Consecration, and handbills were distributed all along the route. Towards evening—at about 5.30—the Carillon was met on the Prescot Road by three mounted Police from St. Helens, and escorted round the town, eventually winding down Cowley Hill. Even the sick, carried to the windows, wept their thanksgiving as they saw them borne through rejoicing throngs in miles of streets. With the arrival of the treasured cargo enthusiasm in the district intensified, and as the hour of consecration approached on the most gloriously fine Sunday of the year, St. Helen's effervesced! Then began the process of unloading, no easy task, as the crane erected for the purpose was found quite unable to lift the great four-ton bell. However, thanks to the care and ingenuity of the scaffolder, it was coaxed and lowered into position on the long steel girders erected for the occasion. The rest of the bells were soon unloaded, a Cinematograph from Gaumont taking notes all the while.

The ceremony took place in the Volunteer Field, and the new church, rapidly assuming completion stages, provided a fitting background for a function which has previously not been witnessed in connection with the Catholic Church in St. Helens. From the dome of the new church the Papal Flag was flown, and the Union Jack fluttered from a scaffold post near by. The Papal colours played a prominent part in the colour scheme in the grounds, the rings of the bells being entwined with the colours. The bells had been placed on a platform constructed of girders, they being ranged in order of size, and at either side of these, seats were provided for the donors, who acted as sponsors, while the various sodalities and members of the congregation of Lowe House were provided with seats within the enclosure. Vantage points were secured by many from the roof of the Parish Hall, and an adventurous trio occupied breezy positions on

one of the towers with scaffold posts as their only supports.

The organization was splendidly carried out, Fr. Hayden proving once again a master in this department. He was ably assisted by a band of energetic young men, and it was satisfactory to find that due regard was paid to the Rector's appeal that there should be no destruction of property, for with such a large crowd to control, damage was quite easy.

The beautiful grotto was the source of much attention and admiration.

The Archbishop of Liverpool and Bishop Dobson were the central figures, and on arrival at the Presbytery were given a joyous ovation. The congregation first of all assembled in the church, the Sodalities occupying their usual seats, the positions being noted by banners, which were later carried in procession.

On arrival in the grounds, the clergy were conducted to a raised platform, and here the first part of the consecration service took place.

The consecration itself is a wonderfully symbolical and impressive portion of the Roman Pontifical. After seven prescribed Psalms had been chanted the Archbishop blessed the salt and water required, with special reference to the use of cleansing the bells before actual consecration. He then performed the initiatory washing of each which was thoroughly carried out, without and within by the assistant clergy. In the meantime six more Psalms were sung. The two great bells were next anointed with the Oil of the Sick on the outside together with an accompanying prayer, to be followed by seven more anointings on each, still on the outside surface. His Grace then anointed the interior with four crosses at the cardinal points with Holy Chrism, with a formula similar to that of the consecration of a chalice. After this, the thurible charged with incense and aromatic herbs, was placed under each bell so that the fumes filled the space. The Gospel of the Feast of the Assumption was sung by the Deacon, and the Arch-

bishop give his blessing to the bells and retired. Loudspeakers had been arranged so that the vast audience were able to follow every word of the ritual. In accordance with usage, when Archbishop Downey had consecrated Our Lady's bell, Bishop Dobson did alike for the next. The subsequent bells, participating in this anointing were blessed by the clergy.

Archbishop Downey was too fatigued by the heat and his recent journeys to address the assembly. Fr. Riley therefore approached the microphone and addressed the gathering. "I am not used to the workings of this instrument," he said. "Can you hear me?"

"Yes," roared voices from the back of the crowd.

"I want to explain to you," said Fr. Riley, "what is next going to happen. His Grace, the Archbishop, is now going on to the roof of the new church, and from there he will give Benediction. Afterwards, you will sing 'Faith of our Fathers,' and, then, I hope you will walk round the bells and read the inscriptions. Perhaps you will notice there is a small collection box in front. We have got the bells, and we have a great deal of the money to pay for them.

"Now I would like to tell you the meaning briefly, of what we are doing to-day. We are celebrating the centenary of Catholic Emancipation. Three years ago, when this centenary began to be discussed, it struck me we had a unique opportunity here in St. Helens of celebrating it—celebrating it not in a mere ephemeral manner, but in a way that would last through the centuries by installing in the tower of our new church a carillon of bells, each one dedicated to an English saint or martyr. These would ring out for all time our thanksgiving to God for our freedom from the terrible penal laws, and for our freedom to practise our religion. I broached the subject to our own congregation, and I tried also to let people outside the parish know something about it. I would like to say that by far the most contributions have come from the people of St. Helens. They have done

it themselves, making very great sacrifices, and they deserve that I should pay them this little tribute.

"Remember, Catholic Emancipation means something very wonderful to us. It means we are celebrating the memory of those gallant men, English gentlemen and English ladies, who laid down their lives in testimony to their faith, in order that they might pass the faith down to us who come after them. They did it with their eyes open, knowing full well the cost.

"They gave up fortune, home, happiness, yea, even life itself, so that the faith might be handed down to us, and they went to the scaffold with a prayer on their lips that England might come to understand and return to the faith of which she was being so shamelessly robbed. It was nothing less than robbery, and historians are beginning to realize it. And now we ask Our Lord in the Blessed Sacrament to bless us and our country and all those gathered here to-day."

The Archbishop's procession then proceeded to the roof of the sanctuary of the new church, where, at the altar of repose, Benediction was given by the Archbishop. The altar was erected beneath the lofty stained glass windows, a portion of the building giving the effect of a mediaeval castle. On the ramparts appeared the purple and crimson cassocks of the acolytes, giving a bright splash of colour in the sunshine, and, as the Archbishop held up the Sacred Host to bless the multitude, the gathering sank down in adoration like sheaves of corn swayed by the wind.

Fr. Gits later gave a display on eight of the smaller bells, leading the people in several hymns.

FRANCE

Congress on the Spiritual Exercises

During Easter Week from Tuesday, April 2nd, to Friday, April 5th. a "Congress on the Spiritual Exercises" was held at our College of St. Genevieve at Versailles, while the boys were on vacation. The suggestion and the organization of the Congress were due

to Father Poullier, S.J., Master of Tertians at Amiens, and Father Albert Valensin, S.J., Professor of Theology at Lyons, who were respectively President and Secretary of the Congress.

Over three hundred and fifty priests assisted, of whom nearly two hundred and fifty were secular priests. Practically all the dioceses of France had representatives, and about forty of them were superiors or professors of seminaries, or directors of organizations and sodalities.

The hierarchy of France showed a strong interest in the Congress, and the following members assisted at some part of it: the late Cardinal Dubois of Paris, Cardinal Charost of Rennes, the Archbishop of Sens, the Bishops of Blois, Lucon, Nancy, the Coadjutor Bishop of Versailles and the Auxiliary Bishop of Paris. The Abbot of the Cistercian Monastery of Chimay in Belgium and three provincials of French provinces of the Society also assisted. The regular clergy were represented by about a hundred Jesuits and by one or two members from each of the following Orders or Congregations—Marists, Oratorians, Premonstratensions, Priests of St. Francis de Sales, Redemptorists, Fathers of the Sacred Heart, Trappists, Discalced Carmelites, Benedictines, Eudists, Franciscans, Sons of Charity, Christian Brothers and Brothers of St. Vincent de Paul. There was one English Jesuit present, Father L. O'Hea and three Irish Jesuits: Fathers J. Coyne, Rector of Belvedere, Hugh Kelly and P. Stephenson. The Apostolic Nuncio, Mgr. Maglione, presided on the last day and closed the Congress with blessing and Solemn Benediction.

The organization, which was in the hands of Father Villain, was perfect. Each priest on entering the school was shown his room and his altar—for everyone had an opportunity of saying Mass every morning.

The Congress opened in the beautiful chapel of the college on Tuesday with the Mass of the Holy Ghost, said by one of the bishops, at which the late Cardinal Dubois and Cardinal Charost and three bishops were

present. Father Poullier preached the opening sermon. At the end of Mass Cardinal Dubois gave the blessing and read a letter which the pope had written to him and in which he expressed his approval of the Congress and gave a generous testimony of the efficacy and success of the Exercises of St. Ignatius.

The procedure for each day was the same. In the morning there were two sessions at which three papers were read and briefly discussed. These morning papers which were chiefly read by Ours, were explanations and expositions of the leading ideas of the Book of the Exercises: they were of a doctrinal and theoretical nature. At twelve o'clock dinner was served in common in the large gymnasium of the college. In the afternoon there were two sessions, a long one at two thirty and a shorter at five-thirty. The reports and the communications read at these were of a practical nature and recorded chiefly the experiences of those who had given Retreats to special classes of persons. At the end of the second afternoon session Father Valensin summed up the whole day's work in a very brilliant and instructive speech. At eight o'clock there was Benediction, after which points for the morning meditation were given. Then the Salve Regina was sung.

An abbreviated form of the program will give the best idea of what was done at the sessions:

Tuesday—Solitude and the Desire of God.

9.30 Mass, etc., 10.30 First Paper: "Open Retreats and Closed Retreats," by Mgr. Gonon, Bishop of Moulin.—Communication: "An Attempt at Ten-day Retreats for Priests," by the Abbe Babolat.

2.30 Documentary Report: "Pupils' Retreats in Military, Naval and Other Schools," by Father Pupui-Gerard, S.J.—Communications: "Experiences of Retreats with the Young Christian Workmen's League and with Boy Scouts," by the Abbe Guerin and Canon Cornette.

5.30 Second Paper: " A Retreat according to the Spirit of the Exercises," by Father Cavallera, S.J.

Wednesday—In the Steps of Jesus.

9.30 Third Paper: "The Fundamentum," by Father Vullier-Sermet, S. J.

10.30 Fourth Paper: "The Way of Penitent Souls," by Father Dargent, S.J. Communication:—"Examen of Conscience and Interior Reform," by Father Compaing, S.J.

2.30 Documentary Report: "The Retreat Movement in Holland," by Father Cramer, S.J. Communications:—"The Diocesan Organization for the Exercises in Germany," by Father P. Haag, S.J. "Retreats for Farmers in Belgium," by Father de Pierpont, S.J. "Retreats in Canada, Ireland, Spain, England, etc."

5.30 Fifth Paper: "The Call of the Divine King," by Father Monier-Vinard, S.J.

Thursday—Towards the Election—God's Part and Man's."

9.30 Sixth Paper: "The Election in the Exercises," by Father Guibert, S.J.

10.30 Seventh Paper: "The Part of the Spiritual Director according to the Rules for the Discernment of Spirits," by Father Poullier, S.J. Communication—"Two Standards," by Father de Bagneux, S.J.

2.30 Documentary Report: "The Exercises for the Clergy in Belgium," by Father Thibaut, S.J. Communications—"Adaptation of the Exercises in Retreat Houses," by Father Gibert, S.J., and Father Thorin, S.J. "To Leaders of Catholic Action," by Father Desbuquois, S.J., "To Those about to Marry," by the Abbe Viollet, "In Monasteries," by Abbot Le Bail and Dom Chrysostom of the Cistercian Abbey of Chimay.

5.30 Eighth Paper: "The Exercises, a School of Prayer from the Testimony of Priests who have made Them," by the Abbe Guerry.

Friday—Towards Divine Union.

9.30 Ninth Paper: "In the Light of the Incarnate Word," by Canon Bietrix. Communication—"Three Degrees of Humility," by Father Loiselet, S.J.

11.00 Tenth Paper: "On the Threshold of the Mystery of God: the Contemplation for Obtaining Love,"

by Father Valensin, S.J.

At twelve o'clock on Friday the Congress came to an end by Benediction and consecration of the work of Closed Retreats to the Sacred Heart. The papers and discussions were followed with the greatest interest; and in the short intervals between the sessions, reunions were held for more practical discussion of special questions for those particularly interested in them.

The greatest harmony prevailed between the different religious bodies and between the Regular and Secular clergy. To judge by such signs as numbers present and interest shown, the Congress was a great success. If it achieved no other result than to give to the two hundred and fifty secular priests, many of them heads of seminaries and directors of sodalities, a stronger interest in the Spiritual Exercises, a fuller understanding of them and the power of using them, the Congress would have very well justified itself and amply rewarded those who organized it with such care and efficiency.

Letter of His Holiness:

To our very dear Brother, Cardinal Dubois, Archbishop of Paris.

We have heard with special pleasure that a Congress for Spiritual Exercises is to be held at Paris, presided over by Your Eminence, in Easter Week.

We are happy to observe once more the zeal and piety which urge you to promote everything which can contribute to the spiritual progress and the sanctification of the clergy and laity. We are heartily glad to see that, in order to obtain with greater certainty the precious fruits of Retreats, you encourage the use of the method of St. Ignatius, which our Predecessors, from Paul III onward, have recommended, and which has been appreciated and used by so many saints, not merely for the sanctification of their own souls, but also for the good of the Faithful of all classes.

In truth, the Exercises of St. Ignatius have contributed with an entirely special efficacy to the spiritual elevation of souls and have guided them to the highest summits of prayer and divine love by the sure way of self denial and victory over their passions, without exposing them to the subtle illusions of pride.

We Ourselves, during our sacred ministry, several times have had experience of this holy efficacy of the Spiritual Exercises of St. Ignatius, and we have been able to observe the progress to perfection which souls can reach through them.

We bless then with special pleasure all those who, from the Secular clergy as well as from many Religious Congregations, as we have learned with satisfaction, have promised to be present at the Congress. And while imploring on their labors, the maternal assistance of the Blessed Virgin and the aid of all the saints and the blessed who have asked and obtained through the practice of the Spiritual Exercises the most intimate knowledge of our Savior, a most ardent love for Him and a most perfect assiduity in following Him, we delegate you expressly to give Our Apostolic Blessing, a proof of our fatherly love, to all who take part in the Congress.

Pius XI, Pope.

From the Vatican, March 28th, 1929.

GERMANY

The German-Polish Catholic Committee

Interest of Catholics in their fellow-Catholics of other countries is strongly encouraged in Europe for the double reason of encouragement in the faith and the preservation of Catholic ideals and the peace of nations. Thus a Conference was held recently in Berlin at which a number of Polish and German priests and University professors assisted, with the result that a German-Polish Catholic Committee was formed to work for closer co-operation between the Catholics of both countries. The methods proposed for the present are the interchange of University students, the publication of a Polish history in the two

languages, and a bibliography of Catholic books in Polish and German.

The journalists of Czecho-Slovakia and Poland have also met at Warsaw with a view to bringing about the co-operation of the Catholic Press in the two countries. A joint Committee will arrange for an exchange of Catholic and general news for the newspapers.

Concordat with Prussia

The largely Protestant State of Prussia was, after Italy, the first Power to make a concordat with the Holy See in its new temporal position. In an agreement signed by Herr Braun, the Premier, and Msgr. Pacelli, the Papal Nuncio, a new method of selecting bishops was determined upon and special provision made for the endowment of the Church by the State. Thus Berlin has at last become a bishopric for while the Hohenzollerns were in power it was feared that Lutheranism might suffer by the greater importance of Catholics in the capital. Aachen will also have its bishop with his throne in the famous old church of Charlemagne. The State had already made provision for the endowments of the Protestant Evangelicals as well as a smaller sum for the Catholics. By the new arrangement the Church is to receive an annual endowment of two million eight hundred thousand marks —about seven hundred thousand dollars. The Evangelicals are now working to obtain a similar fixed grant.

HOLLAND

Statistics

Figures just made public show that in Holland there are 2,444,583 Catholics. They make up 35.61 per cent of the population. In their schools are 472,626 children. There are about as many in the State and non-Catholic denominational schools. Thus there are in little Holland nearly one million students. In France with an area of sixteen times as large, there are only 3,485,266 pupils.

In the Dutch Indies there are in the elementary Catholic schools this year 1,362 children of European descent, 46,371 children of native and 868 of Chinese parents, an increase of 12,693 for the three races.

Holland has given 4,200 missionaries to the mission fields.

INDIA

The First American Bishop of Patna

On March 17th, 1929, Rt. Rev. Bernard J. Sullivan, S.J., was consecrated Bishop of Patna by the Most Rev. Edward J. Mooney, Apostolic Delegate to the East Indies.

The Rt. Rev. Bernard J. Sullivan, S.J., D.D., was born at Trinidad, Colorado, March 25th, 1889. He received his elementary education from the Sisters of Charity, Mother Seton's Daughters, and his secondary education at our College at Denver. He entered the Society in 1907 and was ordained to the priesthood in 1921. He went to India in 1924 and acted in the capacity of procurator until the departure of Msgr. Van Hoeck, S.J., for Ranchi, when he was named Administrator Apostolic of the Patna Diocese by the Sacred Congregation of Propaganda on April 25th, 1928. On January 15th, 1929, he was appointed Bishop of Patna.

At the consecration ceremonies seven bishops were present including Msgr. Van Hoeck, S.J., of Ranchi, Msgr. Crowley, C.S.C. of Dacca, the co-consecrators, and His Grace, the Archbishop of Calcutta.

The Feast of St. Joseph, Patron of the pro-cathedral, offered a fitting occasion for His Lordship, Bishop Sullivan, to celebrate his first Solemn Pontifical Mass and Benediction.

New Superior of the Mission

On June 7th, the Feast of the Sacred Heart, Father Sontag succeeded Father Eline as Superior of Patna Mission. The retiring superior, Very Rev. William J. Eline, S.J., relinquishes the office after an incumbency of over eight years, having been appointed to the position very soon after the American Jesuits took over

the Patna Mission.

Covering, as it did, the pioneer stages of the American Fathers' work, it is obvious that Father Eline's term of office called for all the administrative ability which his own rare personal qualities and a long experience which various executive positions gave him. He brought to the office of Superior a charity as generous at it was universal.

His successor, Very Rev. P. J. Sontag, S.J., came to the Patna Mission in 1923. Since 1925 he has been acting editor of the Patna Mission Letter. During the past three years he has been stationed at Bettiah where his work as Headmaster of the Middle English School gave him intimate contact with the Indian Catholics as well as with the non-Christian part of the population.

IRELAND

Pilgrimage of Belvedere College Boys to Rome

Belvedere boys have now almost a habit of making pilgrimages, for their visit to Rome last Easter was the third pilgrimage from the College in three years. Special interest was attached to this one as it was the first from Ireland in the Pope's Jubilee year and since the recognition of his sovereignty by the Italian State. The party consisted of fifty boys accompanied by Fr. Morris and Fr. T. Ryan, and they set off with the blessing of the Archbishop who, in a letter to Fr. Rector, congratulated the boys of his old school on their act of loyalty to the Holy See.

The boys had a crowded two weeks. They talked with the Pope, with Very Rev. Fr. General and with the head of the Fascisti; they saw the Pope saying Mass in St. Peter's and they heard Mass at the tombs of St. Ignatius, St. Aloysius and Pope Pius X, and in the rooms of St. Ignatius and St. Stanislaus; they climbed to the ball over the dome of St. Peter's, to the pinnacle of Milan Cathedral, and to the top of the Eiffel tower; they were in the Catacombs, the Coliseum, the Forum, and, as one of them declared, "about a thousand churches"; they threw snowballs at one

another on the Alps and the Apennines; they saw Elba, Lake Trasimene, Lake Maggiore, the Castle of Chillon, the campanile of Giotto, the Leaning Tower of Pisa, Napoleon's tomb, da Vinci's "Last Supper" and the Vatican "Belevedere" which the Pope told them to visit; they made the Jubilee in Rome itself and made their Easter Communion in St. Peter's on Easter Sunday.

The events which made the greatest impression on their minds were the audience with the Pope and the Papal Mass in St. Peter's (though one small boy said that the most interesting thing he saw was a green lizard on the Palatine). At the private audience with the Holy Father, an address in Latin, signed by the five hundred boys of the College, was presented. The Pope met each of the pilgrims individually, and before giving his Apostolic Benediction addressed them for about ten minutes, speaking with great affection about Ireland and bidding them remain faithful to its traditional loyalty to the Catholic Faith.

Fr. General made a great impression on the boys by the warmth of his reception and his kindly interest in them, and Fr. Welsby won their hearts by the way in which he entertained them and showed them over the spacious Curia.

The pilgrimage was in every way a marked success. Thanks to the Irish Travel Agency,—an Irish Catholic firm, be it noted—travel arrangements worked smoothly and comfortable hotels were secured. In Rome many kind friends among Ours and some Old Belvederians resident in the city helped considerably by acting as guides. Fr. MacMahon and his fellow biennists were especially kind, and spared no time or trouble to make the boys' brief stay a profitable and pleasant one. From the spiritual point of view, the unaffected piety of the boys was most edifying and won many favourable comments, and they undoubtedly benefited by their visit to the centre of Christendom. To judge by the enthusiasm of a certain parish priest in Florence, he must still be talking of those Irish

boys whom he saw streaming into his church shortly after dawn so that they should not miss their First Friday Communion before continuing on their way.

The rector has received the following letter from the Cardinal Secretary of State in acknowledgement of the address presented during the audience:

The Office of the Secretary of State to His Holiness
The Vatican
April 14, 1929.

Reverend dear Father:—

The kind wishes and greetings which the students of your college have reverently extended to the Holy Father in honor of his Sacerdotal Jubilee have been most pleasing to his heart; the more because they were pleased to add their congratulations on the recent Settlement between the Apostolic See and the Italian Kingdom. From this testimony of their devotion shines forth not only their filial affection towards our common Father, but also their ardent zeal for the freedom of the Holy See.

The Holy Father was delighted to hear of the offerings to educate Chinese youth for the Church; in his gratitude he prays to God for your happiness and protection, and, as a token of his fatherly love, he affectionately bestows the Apostolic Blessing on you, on the other moderators and teachers, on the students who signed the address and on their families.

I remain, with all reverence,

Yours most devotedly,
P. Card. Gasparri.

JAPAN

Kori Debacle

"Japanese scholars of the present time are with great earnestness applying themselves to research, in order to learn about the terrible persecutions of the Catholics of Japan 300 years ago," writes Brother Francis Masui from the Catholic University of Tokyo. Feeling that an instance of recent discovery would be of interest, he continues:

"The following incident shows the latest discovery

made by Dr. Anezaki, well-known professor of the Imperial University:

"Omura, once a stronghold of the Kirishitan missions, became the scene of terrible persecution after the apostasy of its lord, Tango-no-Kami Yoshiaki in 1604. The last persecution on a large scale occurred in 1630; since then the whole territory of Omura was considered to have no followers of the Christian religion except those imprisoned in Omura. However, there were still a good number of Kirishitans in that territory and to the astonishment of many, the existence of Kirishitans was discovered by chance in the last part of 1657. There resulted the arrest of 608 persons and the execution of 411 in the following year. This is known as the "Kori Debacle" since the chief site of the trouble was in the village district of Kori, north of Omura. Within two months nearly 600, including women and children, were arrested, and, together with those arrested later, the number amounted to the above total. Many of them were sent to Nagasaki for investigation and imprisonment, while most women and children were sent to Saga, Hirado and Shimbara for detention. Some 99 apostatized, some 78 died in the prison, while the majority, 411, were executed, mostly beheaded and some killed in the pit.

"The execution at Nagasaki and Omura took place on August 25, 1658. The majority of those who were executed at Nagasaki and Omura were men, while of the 199 who were executed or died in prison at Hirado, Saga and Shimbara, 103 were children under 15 and 96 were women.

"There is a later register made at the Omura prison, dated 1690, but with additional notes, through which we learn of the deaths of the prisoners. Among them there was a boy, who was arrested at the age of five and died in prison 46 years afterwards (1703); another, a girl arrested at the age of 11, died 65 years later (1722)."

First Japanese Jesuit Ordained in Three Hundred Years

On the feast of St. Ignatius, Father Ogihara, the

first Japanese Jesuit to be ordained for nearly three centuries, said his first Mass in the chapel of Castle Xavier, Navarre, the birthplace of St. Francis Xavier. The Japanese Ambassador was present at the Mass. Fr. Ogihara belongs to a noble pagan family. He was a student at the Jesuit University in Tokyo when he received the grace of conversion. He has recently been completing his theological studies at Innsbruck, in Austria.

JUGO-SLAVIA

Catholic Growth

Some idea may be formed of the progress which is being made by our Fathers in the Vice-Province of Jugo-Slavia from the details here given. They do not bear directly on our Missions, but they reflect a growing sense of Catholic vitality.

When the Catholic Croatian and Slovenian provinces, formerly a part of Austria, were joined with schismatic Serbia in the kingdom of Jugo-Slavia, fear was expressed that the schismatic Serbs would use their influence as the majority in the State, to the detriment of the Catholic minority, and would start a propaganda for schism among the Croats and Slovenes. Comparative figures for the first ten years of existence of the new Jugo-Slavia show that just the opposite has happened.

The Catholic Church has gained steadily in strength in the new State, and statistics show it ever increasing in popularity even among the schismatic Serbs.

The few Catholics who have joined the schismatic church have done so only in cases of marriage. There is little evidence of schismatic influence over the Catholic provinces, while the Catholic Church in Serbia is growing in numbers and influence.

Catholic Sisters are being introduced into more and more hospitals, and are beloved and respected by all Serbians. More Catholic parishes are being established, and Catholic priests are held in high regard. The Catholic Archbishop has influence far greater than that of the schismatic Patriarch of Belgrade.

Latest statistics published at Belgrade show the remarkable growth of the Catholic Church in Jugo-Slavia. In the Archdiocese of Belgrade there were in 1919 a total of 19,000 Catholics. In 1928 the Catholics numbered 80,000.

The Serbs, by their nature, are a religious people and their schismatic church seems unable to satisfy their hunger for things spiritual. They are deeply impressed by the practices and services in the Catholic churches, and as a result the Catholic churches are much frequented by schismatics.

Old prejudices against the Catholic Church fostered by enemies for political purposes are dying out, particularly the belief that the Catholic Church would be hostile to the aspirations and ambitions of Serbians.

The Slovenes, especially, are helping to win Serbians to the Church by their Apostolate of SS. Cyril and Methodius who also are saints of the schismatic church, being the Apostles to the Slavs.

This influence of the Catholic Church in Jugo-Slavia is noted even in the highest circles of the Government.

King Alexander is very favourably inclined towards the Catholic Church and her rights, and no laws affecting Church affairs are enacted without first consulting the Hierarchy.

Much of the credit for this advance of the Catholic Church in Jugo-Slavia is due to the offices of the present Apostolic Nuncio, his Excellency the Most Reverend Hermenegildo Pellegrinetti.

The hoped-for Concordat between the Government and the Vatican is eagerly awaited here by those who see in it a step certain to be of the highest import throughout the Balkans.

The pact of friendship between Jugo-Slavia and Bulgaria, which now seems assured, is expected to aid in extending Catholic growth to that country.

MEXICO

Settlement of the Church Question

At last, after nearly three years of savagery and unrelenting persecution the Mexican Government has been driven to make terms with the Church. On June 1st the President issued a decree authorizing the restoration of worship and an amnesty of the clergy who had gone into exile. By a special stipulation, however, Mother Concepcion, the nun who was sentenced to imprisonment for twenty years on the unjust charge of sharing in the murder of Obregon, is not included amongst the women to be released from prison. Mexican Catholics have given the world an extraordinary example of loyalty to their faith in terrible trials. Hundreds of men and women have been killed or imprisioned, untried or with the semblance of trials that no honest man could consider just; heavy fines were inflicted for assistance at religious services; the churches were pillaged and profaned, some handed over to anti-religious societies with all the insults that greed and savagery, sheltering behind the tolerance of America and the inspired silence of almost all the non-Catholic newspapers of the world, could offer.

Now with the consent of the Pope, Archbishop Ruiz y Flores and Monsignor Pascual Diaz have prepared the details of an arrangement with the new President which allows for the return of the church buildings and the release of the Catholics detained in the prisons. Of course, much of the stolen property will not be returned, and it is highly improbable that any reparation will be made to the brave men and women who proved themselves so loyal to God. But their reward is to come from God. The anti-clericals violently opposed the settlement and the President had a hard struggle to maintain his position, but he succeeded.

The first days of this, at least temporary peace were marked by immense pilgrimages to the national shrine of Our Lady of Guadelupe as well as great assemblies in the re-opened churches. As the blood of martyrs is the seed of Christians we may well hope for a great

revival of Catholic life in Mexico and with it a development of cultural institutions that have been checked for a long time.

The New Primate

Mgr. Pascal Diaz, who has just been appointed Archbishop of Mexico City, and Primate of Mexico, was born on June 22, 1876, at Lapopam, in the Diocese of Guadalajara. He entered the Novitate in his eighteenth year. In December, 1922, he was appointed to the See of Tabasco, in the province of the same name in Southern Mexico, on the Atlantic coast. He was consecrated by the Archbishop of Mexico City, in the Basilica of Guadalupe, on the following feast of the Purification. The cathedral and episcopal residence of the See of Tabasco are at the state capital, known till lately, from the name of an old mission station, as San Juan Batista, but recently officially renamed as "Villa Hermosa" (the "Beautiful City"). He was one of the exiled Bishops of the persecution. It will be some time before he can take possession of his cathedral which is now under repair as a "national monument." It stands on the site and foundations of the great Aztec temple of the sun, once the chief scene of human sacrifices in the days of Mexican paganism.

Archbishop Ruiz and His Grace arrived in Mexico City by motor car, leaving the train twenty miles from the city to avoid the reporters awaiting their arrival. The Archbishop issued the following statement: "I desire that my first statement should be to express my satisfaction at once more finding myself on my beloved soil. I further wish to express my appreciation of the courtesies and facilities which the Government has shown me."

RUSSIA

Anti-Religious Propaganda

The Russian Soviet continues to attack religion directly and indirectly. During the past year the Soviet newspaper "Izvestia" says that the Government closed 354 churches, 38 monasteries, 59 syna-

gogues, 38 mosques and 43 other religious institutions. The State professes to allow freedom of religion and does not forbid preaching in the churches or the carrying out of the liturgy. Thus an English visitor tells of his assisting at devotions including a procession of the Blessed Sacrament at Moscow on the Feast of the Ascension. But the teaching of religion outside the churches is forbidden and a strong anti-religious campaign is kept up. Marriage involves no obligation on either party and divorces can be had with the greatest facility. Books widely circulated denounce capitalism as inseparably bound up with religion which itself is an obstacle to the culture of the proletariat. Study circles and Sunday Schools are organized for the teaching of materialism. A newspaper calling itself "The Godless," publishes a calendar giving new names to the week days, of which there are to be five, the fifth being Rest day. The new year begins on the first of May. This innovation, of course, has little chance of success. New feast days have been instituted to remind the worker and the peasant that the Church stories of paradise and hell are no longer accepted. November 7 is the feast of the October Revolution; January 22, Commemoration of Lenin; March 12, Fall of the Monarchy; May 1, Feast of the Worker. Proposed new legislation includes closer supervision of all religious activity, the prevention of religious bodies carrying on any work of culture or business, and the restriction of the work of the clergy in other territories. Influence is being brought to bear on the peasants by agitation and moral pressure to cause the closing of the churches and their use for business purposes.

SPAIN

The Missionary Exhibit at Barcelona

On the outskirts of Barcelona, under a sky of unrivalled beauty and hanging over the blue waters of the Mediterranean, rises the fortified mount of Monjuich. Down its eastern slope, once rugged and barren, but today a maze of gardens, pergolas and magic fountains, lies a small city of white and imposing

palaces: it is the International Exhibition which opened on the 15th of May, 1929, and bids fair to leave a great name in the annals of International Exhibitions. A bright focus of light in the very heart of this labyrinth of palaces invitingly arrests the attention of the visitor. It is a crystal cross, which from its commanding position spreads its rays over the Exhibition and to the remotest parts of Barcelona. It marks the Missionary Exhibit.

It certainly was a most happy idea that moved the organizers of this great scheme to include within their vast program a *Missionary Exhibition*. They realized that Spain's missionary activities and its spiritual influence over the world deserve a place of honour among its national glories. Hence the decision which the Marquis of Foronda, President of the Executive Council, communicated to His Lordship, the Bishop of Barcelona: "This Committee, in to-day's session, has unanimously decided to undertake the project of a Missionary Exhibition, in their firm belief that such an enterprise will not only be highly educational, but will also further the spread of the Catholic Faith and will stand as a tangible proof of the heroic sacrifices inherent to the noble ideal of missionary labour."

His Lordship enthusiastically seized this excellent opportunity, and thanking the Committee for their initiative, set at once to bring about the desired success. His first step was to beg the approval of Cardinal Van Rossum, the Prefect of "De Propaganda Fide," and this obtained, he wrote a circular letter to all Prelates, Superiors of Religious Orders, and Missionaries, requesting their necessary co-operation. Their response surpassed the most optimistic expectations, and their united and well-organized efforts have made possible an enterprise which was naturally faced by nearly insurmountable difficulties.

Its object is clearly hinted at by His Lordship in the above-mentioned circular letter: "The fruit which we hope to reap from this Missionary Exhibition is of paramount importance. In it we are offered an

excellent opportunity of displaying before the eyes of the public the sacrifices, struggles and labors so magnanimously borne by our missionaries, as well as the glorious victories achieved by them in pagan coun- participate more actively in a work which so much deserves and needs the co-operation of all Catholics."

The Executive Committee decided to publish, as a complement to the Exhibition, a missionary magazine, tries. And all this cannot but move the Faithful to which, it is hoped, will perpetuate this great national event. The first four numbers are at hand and it is clear that the editors have spared neither pains nor money in order to take all readers by storm and secure a place of honor in every good library and even in every Catholic home. This publication was meant to be the vivifying spirit, the very soul of the exhibition. It will survive the missionary year and will stand as a perennial monument which will inspire Catholic Spain with the noble ideal of spiritual conquest, and may even be the seed of many a missionary vocation.

The building is an imposing two-floored palace. It occupies a total area of four thousand, seven hundred and eighty square yards with a length of three hundred and ninety-four feet and a maximum breadth of one hundred and sixty-four feet. In the center of the building there rises a beautiful dome, one hundren feet high, itself surmounted by a luminous crystal cross. Two flights of steps lead to the main entrances, which, standing opposite each other, considerably facilitate the movements of the vast crowd which visits the exhibit every day.

Once inside, the visitor is confronted by a large quadrangular hall entitled, "The Apotheosis of Catholic Missions," which with its slender columns, marble statues, rich hangings, and lofty cupola has been designed to secure from the first the admiration and sympathy of all visitors alike. Immediately under the dome there stands a large sculptural group, the highest and central figure of which is that of Christ the

King, the source and object of all missionary endeavors. Seated at His feet and facing the four quarters of the earth are the Angels of Asia, Africa, America and Oceania. At the base the most characteristic pagan peoples kneel in humble adoration. The four corners of this hall are filled with statues, paintings, maps, graphs and diagrams which, arranged in systematic groups, show at a glance the missionary work carried out by the Church in the above mentioned Continents. In the four large corridors which surround this central body are to be seen sections of general character closely connected with missionary work, such as history, discovery, ethnology, education and charitable works.

On either side open two extensive pavilions, one for the Asia-Oceania group and the other for the Africa-America section, where on eighty-four stands appear models of the people of these regions with their quaint dress, weapons, customs, religions and culture.

Parallel with these run two other large halls, which offer to the public an ever changing variety. One is the Academy Room furnished with a rich organ and a moving picture screen, where instructive lectures are given regularly by eminent authorities. In the other, the different Religious Orders are enabled to exhibit in turn the work done by their respective members in the Mission Field. A week is the period assigned to each corporation and this arrangement will not only add variety to the Exhibition but will enable the management to cope with the ever-increasing demand which is pouring in from all parts of the Peninsula.

The upper floor is almost entirely taken up by a very important section: The Spanish speaking countries of America. These vast halls display before the public the cultural and religious work achieved by Spain, in those Republics, once the most cherished jewels in its crown.

There are two more sections which command our

attention: the "Library" and the "Hall of the Martyrs." The former provides the necessary accommodations for documents, books, magazines and other publications which fall within the range of missionary activities in the broadest sense of the word. Works of real scientific value, both modern and ancient, bearing upon Geography, History, Languages, Ethnography, Religions, etc., etc., welcome the student and even interest the curious. The other, "The Hall of the Martyrs," might well be called the "Sancta Sanctorum" of the Exhibition. In this reliquary of heroism the visitor is stirred to sympathy and admiration for those numberless pioneers of our Faith who took pride in shedding their blood for their noble cause. Their portraits, the most salient features of their indefatigable work, the paintings of their martyrdom, and the very instruments of torture are a touching lesson which speaks to the soul with irresistible eloquence.

This all too short survey of the Missionary Pavilion ought to give at least some idea of the comprehensive yet detailed scope of this noble enterprise. But thanks to the encouragement received from Rome, to the decided co-operation of all Religious Orders, and most of all to the efficient efforts of the elected committee, what was at the start a cherished dream, is to-day a most successful reality.

Let us hope that this outburst of missionary enthusiasm will be a fitting response to the words of the late Pope Benedict XV.: "It is not becoming, that Spain, forgetful of her glorious past in the spread of the Catholic Faith, should give precedence to any other country."

SWEDEN

The Celebration in Honor of St. Ansgar

Writing from Stockholm, August 28th, 1929, Father Adelkamp sends the following interesting letter:

I am giving you a short account of the festivities in honor of St. Ansgar first to comply with several

requests that have been made to me, secondly and especially to beg you to join with us in thanking our Lord for having granted this very considerable success to His Church in Sweden, and thirdly to ask you to keep the Church in Sweden in your prayers and holy Sacrifices since only when there is an organized army of people praying for the needed graces can its growth and spread be counted upon.

The Protestant newspapers have termed the St. Ansgar celebration "the greatest Catholic demonstration in Sweden since the Reformation." I shall give a few of the more important details.

After days of hard and exacting labor the eve of the feast arrived. At the Secretariate (Norra Smedjegatan 21) where Father Rademacher was in charge, there was continuous activity for group after group of pilgrims were constantly arriving and quarters had to be procured for them. It was especially difficult to solve the problem of where the priests were to say Mass for there were one hundred and twenty of them. Fortunately the Danish priests brought along portable altars. Members of the "Neudeutchland" appeared faithfully every morning during the celebration at about 5.30 and each of them served three or four Masses. The Neudeutchland is an organization quite similar to the Knights of Columbus, with this exception, that its external activities resemble those of a sodality.

About 8 o'clock on the morning of the 17th of August, a train brought about one hundred Danish pilgrims, the last of the guests from foreign territory. Three bishops said Mass in Stockholm that morning. In the afternoon the Bla-Hallen or assembly hall was prepared for the welcoming of the pilgrims which was to take place that evening. The central point of all the decorations was a cross in imitation of the Cross of St. Ansgar on Bjorko. On it was inscribed "St. Ansgarius Minne—1929," (Devotion to St. Ansgar—1929). High up in the immense hall on either side of the Swedish flag which bears a yellow cross on a

blue back-ground, there fluttered two Papal flags. At six o'clock there transpired an event, the like of which had never before been witnessed in St. Eugenia's church. For as the organ pealed forth the procession of prelates in their robes of office entered the brightly lighted edifice. There was Cardinal Faulhaber of Munich, Cardinal Hlond of Poland, Titular Archbishop Baudrillart of Paris and numerous other bishops, arch-abbots and abbots. Deep and lasting was the profound impression made upon the vast throng as the beautiful "Ave Verum" of Mozart resounded and was followed by the Jubilee prayer to St. Ansgar said by the Bishop of Sweden. The Swedish Catholics who heard that prayer cannot forget that moment. It was a prayer said by a missionary bishop praying together with all the Catholics of the universe. For there were twenty-four countries represented there as he prayed to the greatest Apostle of the Nordic Church for his little flock. After the Benediction, when the "O Sanctissima" was intoned, there was no longer a difference of language for it surely seemed as if one voice were pouring forth its appeal to the Throne of Mercy "Ora, ora pro nobis." After the services the people seemed loath to leave the church and long after the rest of the prelates had departed, throngs still remained in the church. This grand spectacle was only the beginning of the celebration which was held in the oldest church in Sweden, a church which was standing long before the Reformation. This beginning seemed to herald the favors and graces which were to be granted during the coming days. The present Catholics of Sweden, many of them converts to the Faith, were thus enabled to catch for the first time in some tangible form at least a glimpse of the grandeur, the nobility, the external manifestation of the divine quality of the Church founded by Christ. One priest remarked that it seemed to him as if a cable had just been laid connecting the whole Catholic World with a small distant island.

In Stockholm's city hall at a quarter to eight that same evening the first of the civic celebrations took place. The prelates and dignitaries marched to their places in solemn procession and after an overture by the organ, the opening addresses were given. The most lasting impression seems to have been made by Cardinal Faulhaber and the Arch-Abbot of Bauron. The Cardinal's speech possessed that happy faculty of uniting the hearts of all present, no matter what their nationality with the hearts of the Swedish People. He spoke in glowing terms of Sweden's greatest woman-saint, St. Bridget. He told of the thoughts that were his when at Rome he had visited the grave of the Catholic Queen of Sweden, Christina, the daughter of Gustavus Adolphus. He emphasized his deep appreciation of the fine culture of the Swedish People and expressed his assurance that that culture will prompt the nation to allow their Catholic Brethren to have full religious liberty in their own country.

The Arch-Abbot of Bauron, a Benedictine, a fellow Religious of St. Ansgar, promised that within a very short time the Benedictines will return to Sweden; long and joyous applause greeted this promise. But the crowning moment of the evening came with the reading of the Holy Father's message to this little flock of his. He consoled them and gave them his heartfelt blessing and congratulated them on this very evident and strong reblossoming of the Faith in Sweden. After the reading of this message the hymn "Tu es Petrus" rang out and the orchestra joined the choir in its rendition. Then the "Te Deum" of the Swedish People was sung and the celebration was over for that evening. It was 11.30.

On the next day the pilgrimage to Bjorko took place. A boat had been requisitioned for the trip but the number of pilgrims so exceeded expectations that a second and eventually a third had to be procured just before the departure. Papal flags decorated the boats and litanies and hymns were chanted and sung on the way.

In about two hours the huge cross of St. Ansgar topping a granite cliff came into view. As soon as the pilgrims had landed a procession formed and marched to the top of the cliff. At the foot of the cross an altar had been erected. And here occurred an event which defies description. Cardinal Faulhaber celebrated Pontifical High Mass on this spot redolent with historic memories. There were about seven hundred and fifty pilgrims present and two hundred and fifty three received Holy Communion. The services were not over until about 1.30. An item of interest apart from the celebration was the presence of that splendid convert, the famous author and one-time Protestant Minister, Nils Biskow. His presence and the fact that he received Holy Communion were taken as a public manifestation of his conversion.

Perhaps the most impressive moment was that in which Cardinal Faulhaber, Archbishop Baudrillart and the Bishop of Sweden mounted the base of the cross and there, where Swedish territory was visible on all sides for miles, imparted their pastoral blessing to the assembled pilgrims, the land and people of Sweden. The return to Stockholm was made by boat, late in the afternoon. Then four abreast, the pilgrims marched through the principal streets of Stockholm to St. Eugenia's Church where Archbishop Baudrillart gave Benediction and closed the day's events.

On Monday, Pontifical Masses were celebrated at both of Stockholm's churches. At St. Eugenia's the choir rendered the beautiful polyphonic Missa in Honorem Sanctissimae Crucis of Dietrich. In the evening a social gathering was held in the assembly hall.

The closing religious service was held on Tuesday. Cardinal Faulhaber said low Mass and the whole congregation recited the prayers of Mass, both proper and ordinary in Latin along with him. The Cardinal was greatly pleased by this.

That evening the German pilgrims arranged a farewell gathering. A play, "The Nordic Mission," writ-

ten by Father Hirschmann, S.J., was given and was received very well. A large sum of money was collected and promptly handed over for the support of the Swedish Mission. Plans were also set on foot by the Germans for substantial and continuous aid for the Catholic Church in Sweden.

It was most interesting to note the tact and courtesy with which the four large daily papers of Stockholm handled our festivities. They might easily have ignored or minimized the occasion but instead they devoted many columns to the whole affair and took and printed many excellent photographs of the principal dignitaries. However, the celebration somehow or other seemed to act as a thorn in the side of some as was indicated by a series of articles in the "Stockholm Dagblad." But considering the source of this attack, we can only say that the Catholic Church has succeeded in making its greatness, power and unity felt.

But the greatest and most lasting effect was that made upon the Swedish Catholics themselves. For they realized that they are not an isolated sect but members of a world-wide organization, a Church founded by the Redeemer of the human race. It is becoming then that prayers be offered that their Faith may remain and that the wish of our Saviour may be fulfilled in this Protestant land, "Ut Omnes Unum Sint."

American Assistancy

Father Peter Kenney on Scholasticism in the new Society

The memory of Father Peter Kenney who was twice Visitor of the Maryland Mission and brought about its elevation to the dignity of a Province should never die from among us. The Cività Cattolica has been running a remarkable series of articles on the renascence of scholasticism in higher Ecclesiastical studies especially in the Society. And in the fascicle for July 20, 1929, Fr. Kenney is the subject of a wonderful encomium.

The condition of studies in the Ecclesiastical world during the first half of the nineteenth century was one that called for sovereign vigilance on the part of the Ordinaries; the Society, too, felt this need. The old substantial Scholastic method had been practically abandoned by universities and seminaries. Many of Ours had received their training in these schools and were present as Electors in the 21st General Congregation which chose Fr. Roothan as its head. Some of these urged in their speeches the abandonment of the scholastic method in the teaching of philosophy and theology, and the adoption of the modern dissertive methods; they also wished to put an end to the eternal disputes about Scientia Media and other like questions "which only disturbed peace and concord among religious orders." This was the thesis publicly defended in the Congregation by various orators when Father Peter Kenney, himself a well known speaker and the Superior of the Irish Mission, took up the question and began thus: "We are all united from the different Provinces of the Society not to pull down but to build up. Scholastic Theology has always been the Theology of the Society and the weapon with which our forefathers conquered the enemies of Catholic Truth. The Society can no longer boast of so many brilliant men as she had in the age when Scho-

lasticism flourished and Scholastic questions were debated . . ." He succeeded in upholding Scholasticism with a power and eloquence that resulted in winning the consent of all the Electors. The Congregation unanimously decreed that Scholastic Theology which had ever flourished in the Society, should be followed, that Scientia Media and other similar questions defended in the past by Jesuit Theologians, should not be considered as forbidden or useless.

For this victorious defense of Scholasticism, Father Roothan ever kept Father Kenney in grateful remembrance; and he used to say that if it were not against our custom, the Society should erect a monument to him—for this was what he deserved by having called back to life true method and true doctrine.

Some Statistics of Catholic Population

It might be interesting to some of our readers abroad to indicate the distribution of the Catholics in the United States. In the table the first column represents the population of the state in thousands, the second, the Catholic population in thousands, the third, the percentage of Catholics. We do not claim strict accuracy for any figure, but the percentage of error in any case is small.

State	Population	Catholics	Percentage
Alabama	2,549	48	.02
Arizona	459	94	.20
Arkansas	1,923	26	.01
California	4,433	731	.16
Colorado	1,074	116	.11
Connecticut	1,636	602	.38
Delaware	243	35	.14
Florida	1,363	51	.04
Georgia	3,171	18	.006
Idaho	534	21	.04
Illinois	7,296	1,595	.22
Indiana	3.150	309	.10
Iowa	2,425	283	.12
Kansas	1,328	182	.14
Kentucky	2,538	178	.07
Louisiana	1,934	567	.30

State	Population	Catholics	Percentage
Maine	793	173	.22
Maryland	1,597	301	.20
Massachusetts	4,242	1,639	.39
Michigan	4,290	772	.17
Minnesota	2,686	506	.19
Mississippi	1,790	32	.006
Missouri	3,510	565	.16
Montana	714	72	.10
Nebraska	1,396	154	.11
Nevada	77	8	.10
New Hampshire	455	150	.33
New Jersey	3,749	935	.25
New Mexico	392	276	.70
New York	11,423	3,058	.27
North Carolina	2,897	7	.0025
North Dakota	641	118	.18
Ohio	6,710	1,066	.16
Oklahoma	2,397	55	.02
Oregon	890	50	.06
Pennsylvania	9,730	1,910	.20
Rhode Island	704	291	.41
South Carolina	1,845	95	.05
South Dakota	696	100	.14
Tennessee	2,485	26	.01
Texas	5,397	614	.11
Utah	522	15	.03
Vermont	352	87	.25
Virginia	2,546	44	.02
Washington	1,562	121	.08
West Virginia	1,696	64	.04
Wisconsin	2,918	735	.25
Wyoming	241	26	.11

From this list we can see that the province of Maryland-New York has 20,403,000 non-Catholics, exclusive of the Missions. After England it is likely that this is the greatest number in any province outside of the mission field.

The New England province has the greatest proportion of Catholics in the United States, some

2,742,000 out of a total of 8,182,000, or about one-third.

The South Eastern sector of the United States, embracing South Carolina, Georgia, Alabama, North Carolina, Virginia, Mississippi, Tennessee and Florida, has but 321,000 Catholics in a population of 18,656,000, less than two per cent; the area of this region is about 385,000 square miles, so that there is not one Catholic to a square mile.

We may note that there are several states with a smaller percentage of Catholics than China and some other fields of missionary endeavor.

CALIFORNIA PROVINCE

Father Sharp on the Chapel Car

Father Curtis Sharp, "campaigning for Christ" in a "travelling church," spent eight weeks on the Catholic Truth Society's automobile chapel car, touring the small towns west and southwest of Portland, Oregon, from July 9 to September 1.

After the series of missions Father Sharp had given in the Portland archdiocese last Lent, Archbishop Howard and Father Smith, local director of the C. T. S., made a special request for his services on the chapel car during the summer.

Though last summer was the third season that the chapel car had been on the road, Father Sharp was the first missioner to stand the great physical and mental fatigue of the work and complete the full eight week's tour. The secular priest, who had the chapel car the first year, and the Paulist, who had it the second year, both gave up before the series of lectures was finished.

Father Sharp's route covered a 200-mile circle in the K. K. K. belt, taking him through the towns of North Plains, Banks, Buxton, Gales Creek, Timber, Vernonia, Birkenfelt and Scappoose, Oregon, which, owing to the scarcity of priests, are left for the most part without spiritual care.

At each of these towns Mr. Sophy, layman, chapel car chauffeur, cook and general assistant, pitched a large tent and distributed handbills announcing the

lectures. Handbills were also distributed every evening announcing the subject of the next evening's lecture.

Order of services: Mass and instruction, 8 a. m.; children's instruction and first communion class, 3 p. m.; illustrated lecture on teaching and practices of of the Catholic Church, 8 p. m.

Evening lectures, as outlined by C. T. S.; Tuesday, "End of Man"; Wednesday, "Confession—Embracing all questions non-Catholics would ask"; Thursday, "The Catholic Church and the Bible, Parochial Schools, Catholic Ceremonies"; Friday, "Allegiance to the Pope, Infallibility, Temporal Power"; Saturday, "Divinity of Christ, Veneration of Saints"; Sunday, "Holy Eucharist."

Father Sharp scoured the surrounding hills and country around each town in quest of the strayed sheep. Prepared to hear their usual introduction, "It has been a long, long time, Father . . ." he struck while the iron was hot and induced many to make their confessions then and there, whether it was on a mountan crag or a hay stack. He then arranged at once with some friend to bring them by automobile the next morning to the chapel car for Holy Communion.

All the Catholics of each district, with scarcely an exception, attended every lecture, many even going to the next town the following week to hear the lectures again. Many of the people travelled long distances to be present. At Buxton a mother and her daughter walked several miles every morning and evening, carrying the baby in a blanket between them to divide the weight.

The Catholic laity did much to advertise by inviting and bringing their non-Catholic friends, so that in most of the towns visited the majority of the congregation was non-Catholic. At North Plains the Catholic telephone operator called up everyone in town every day to remind them of the evening's lecture. The attendance steadily increased during the week. For instance, at Banks the audience of 70 on the first

evening, was 180 the next day and grew to 210 as the week closed.

On one occasion Father Sharp went in advance to get the school supervisor's permission to pitch the tent on the public school grounds. The supervisor, thinking Father Sharp was conducting some sort of circus, readily gave the permission. Later, however, when his wife, a Seventh-Day Adventist, discovered that it was Catholic lectures he had given permission for, she put him out of the house for three days.

The mission week was a failure in only one place, a K. K. K. hotbed where there were only two Catholic families. These Catholics were the only persons present, for the local Seventh-Day Adventists had organized an effective boycott of the lectures. In that town as Father Sharp was walking down the street one morning a boy shouted:

"Hey, Mister, are you going to have your circus tonight?"

"Of course we are," said Father Sharp. "Are you coming?"

"Not me," replied the boy, "my dad would kill me if I went."

And another boy added, "I'm not coming either; I'm not going to do any work for the devil."

For the afternoon instructions in the various towns visited, the children often arrived an hour or two before the appointed time, persevered through an hour or an hour and a half of instruction, and even then wanted to remain.

Colville Mission—Indian Conclave

During the nine days of the great Indian conclave at Nespelem, the government agency for the Colville reservation, over 2000 Indians were present. These included the church chiefs from the various mission stations in Idaho, Montana, British Columbia and eastern Washington. Church chiefs are not the tribal chiefs, but are the most prominent Catholics in their respective communities and take the leading part in all religious exercises. These chiefs, together with

the large number of other visiting Indians from the Kootenay, Kalispell, Flathead, Coeur d'Alene, Yakima, Okanagan, Moses, Nez Perce and Spokane tribes were the guests at Nespelem of the Colville tribe, which numbers about 3000.

A large number of the Indians were present at Mass every day during the conclave, and on Sundays and feast days the church was packed to overflowing.

The Indians made a magnificent spectacle on July 4, when about 200 warriors on horseback and several hundred on foot, all dressed in their richest tribal regalia, marched around the camp in a big parade.

The teepees were arranged in a complete circle about a quarter of a mile in diameter. The Indians and especially the chiefs, vied with one another in decorating their teepees. The prize for the best decorated teepee was awarded to Chief Jim James, the leading Catholic of the Colville reservation and the church chief of the Keller community. He has won the prize for the past several years. This year his teepee had a large American flag painted on the side.

Since the Indians have no newspapers of their own, this annual conclave is the occasion they eagerly look forward to for meeting and exchanging news with relatives and friends who have migrated to other parts of the Northwest.

A big banquet in honor of the visitors from other tribes was given by the Colville Indians on one of the days during the conclave. The banquet was served under a huge and especially prepared tent in the middle of a circle. A special effort was made to make the food genuine Indian fare, devoid of the innovations introduced from white civilization. On blankets spread on the ground before the squatting Indians were placed vast quantities of venison, wild duck, pheasants, salmon, mountain trout, wild huckleberries, wild cherries, bannick or Indian bread baked on top of the camp fire, and camas, which is a root resembling the wild onion, and which, when boiled in moss, is considered a great delicacy by the Indians.

Father Caldi, the missionary at Omak, and Father Nichols, who was temporarily replacing the pastor at Okanagan, drove over the mountains to Nespelem on July 4 to recruit children for the Indian school at Omak.

St. Ignatius Mission
Bishop Dedicates Church

Bishop Finnegan of Helena conducted the ceremonies and preached at 10:30 a. m. Sunday, October 6, at the dedication of Father Taelman's new little church in Arlee, Montana, erected with the $2,500 contributed through Father William Flynn, general secretary of the Marquette league, by Thomas A. Bradley, one of the leading directors of the league.

Father Flynn was celebrant at the high Mass; Father Taelman interpreted the bishop's sermon for the Indians; Father Flynn gave an address after the Mass.

Also present in the sanctuary: Rev. Fathers Provincial, Socius, Dillon, Krebsbach, Fredericks.

The Indian choir from St. Ignatius mission sang the Mass very creditably. The altar and church were decorated the preceding day by Sisters from St. Ignatius.

About 150 long haired braves and colorfully dressed squaws made up the typical Indian congregation that filled the little church.

In the front row was young Ignace Lamoose, octogenarian, grandson of famous old Ignace Lamoose, Iroquois, killed by the Sioux in 1837 on the second journey to St. Louis to beg for a blackrobe for the Flathead tribe.

Standing among his people in the church was Hereditary Flathead Chief Martin Charlo, son of the famous chief Charlo, who in 1887 was wrongfully driven with his tribe from his native Bitter Root valley to the Jocko district on the Flathead reservation.

Kneeling before the altar were Indians baptized long ago by Fathers DeSmet, Ravalli, Giorda, D'Aste, Canistrelli.

Father William Flynn with a cinema camera took pictures of the Indian procession around the church.

A banquet for the bishop and clergy was served at the home of an Arlee parishioner; for the Indian choir at the little Arlee hotel.

Bishop Finnegan had said early Mass and preached that morning at St. Ignatius mission for the parishioners, the school children and the three religious communities: our Jesuit community, the Providence Sisters from the hospital, and the Ursuline Sisters from the academy. There were 300 communions.

CHICAGO PROVINCE

Chicago—Loyola Press

Visitors to the Press this summer were for the most part surprised to find a thoroughly modern plant with a staff of seventeen employees and the plant working both day and night. The ambition of Fr. William P. Lyons to promote Catholic education by encouraging the production of good Catholic textbooks has been amply justified. The catalog of the Press now lists 87 publications, 31 in cloth and 56 in paper covers, many of which owe their existence to his own inspiration. These books are the work of forty different authors, all but three of whom are Jesuits. Of these texts the best seller is Fr. Cassilly's *Religion: Doctrine and Practice*, now in use in over five hundred high schools. Almost 90,000 copies of this work have been sold, and it is one of the two most widely used texts in its field in the country.

The new books of the past year included the *Exhortations and Conferences* of St. Jane Frances de Chantal, the three volume edition of Rodriquez, Father Samuel K. Wilson's *American History*, already acclaimed as the most readable and teachable text of its kind, and Father Otto J. Kuhnmuench's *Early Christian Latin Poets*. Books now in press and shortly to appear are the *Ethical Basis of International Law*, by William F. Roemer; *Practices of Charity for Boys and Girls*, by Ellamay Horan; Newman's *Apologia pro Vita Sua*, edited by Father Daniel M. O'Connell; and

The Torrent and Other Poems, a collection of verse by Father Edward F. Garesché. During the past year the Press has been using a quarter page of space in *America* weekly, and has at various times had salesmen on the road for short periods. This policy has resulted in almost doubling the book sales. The revenue thus derived has for the most part gone into new books and into necessary extensions and improvements in the plant.

Cincinnati—Xavier College

The Biology Building north of Hinkle Hall on the Evanston division of the campus was finished and completely equipped before the opening of classes. The laboratory and lecture room space exceeds the present needs of the college, since the building has been planned to accommodate the usual percentage of biology students who may be found in a college with a total registration of 1,000 students. This same foresight explains the present surplus space in the library building and in the field house. Hence, the biology and physics departments can occupy the building jointly until the time comes when the biology department will require the whole building. For the present, two biology laboratories completely equipped for 100 students, technicians' rooms, a culture room and an office for the department head occupy the third floor. The physics department with its laboratories, etc., occupies the whole second floor. There are no lecture halls on these upper floors. A large lecture hall with more than 150 permanent seats and some new lecture room features occpies most of the first floor. Here also are three rooms reserved for the Rector's offices, and a beautiful lobby and museum for mounted specimens of the chase and of scientific exploration.

The chemistry department now occupies the space formerly used by both chemistry and biology in Alumni Science Hall.

In statements to the newspapers, the college announces the cost of the building as $250,000. This

figure represents the actual evaluation of the building and ground. The actual cost of the building, however, is $150,000 plus $32,000 for laboratory equipment and various furnishings. This great saving between actual cost and actual value was made possible not by trimming on the original plans, but because architects, general building contractors and furnishers were chosen from alumni of the college. These alumni erected the building practically for cost value of materials and labor, sacrificing their personal and corporation overhead expenses as their own unadvertised gift to the college. How much the alumni have done for the college in this respect is proved also by this fact that a certain rector of the province stated during the summer that our library building in his city would cost $300,000, whereas its actual cost to St. Xavier was $169,000.

In order to secure a proper front for this our seventh building, a fill of 14 feet was made in front of the biology building, and the private roadway was extended down past it; the roadway in front of Hinkle Hall was considerably widened and laid with two layers of crushed stone. This improvement required other changes in our boulevard frontage. The concrete stairs formerly approaching the Hall had to be removed. A rustic wall six feet high now extends along the whole width of Hinkle Hall; above it is a terrace three feet high; then a pleasant old-fashioned walk of large flat stone set in concrete; finally a five-foot strip of green and shrubbery between this walk and the actual front of Hinkle Hall. In place of the former staircase two shorter staircases in the same rustic pattern and set opposite the end panels of Hinkle Hall now lead up from the road to the terrace in front of the building.

Improvements on the stadium include a new running track around the ball field and a complete drainage system for the ball field.

First Year Philosophy at Milford

Sheetrock, two by fours, a keg of nails, and a few

carpenters have completely transformed the old novitiate building at Milford, better known as the "Barracks." The ascetory downstairs and the dormitory upstairs have been partitioned into single rooms large enough to permit plenty of floor-pacing. Everything has been supplied in the way of furniture that will aid work and provide for the comfort of the men. The common rooms are: a library well supplied with spiritual, philosophical, scientific and reference books, a large classroom furnished with lecture chairs and a very pleasant little chapel.

On August 19th the new philosophers moved into their new quarters from the Juniorate.

The philosophers form a community of their own almost entirely separated from the Juniorate and Novitiate. They have their own faculty, their own chapel with Mass, Benediction and other services, and they are with the big community only in the refectory. As the juniors have their villa day on Thursday, the weekly holiday for the philosophers is Wednesday.

Schola Brevis was held on Tuesday, September 10th. The members of the philosophers' faculty are: Father J. F. Butler, Minister and Mathematics; Father D. A. Schmal, Philosophy; Father E. J. Morgan, Chemistry; Mr. J. P. Haran (New England Province), Hebrew.

MISSOURI PROVINCE

Kansas City—Rockhurst College

Ninety-six tons of steel, draped in concrete, is the new annex to Rockhurst. It occupies the central court, the site of the old gymnasium, and rises three stories in height. Its rough-finished walls of white, its light oak-colored ceilings, its noise absorbent concrete flooring characterize it as ideal for class purposes.

The annex yields much to the science department. Its entire third floor is devoted to laboratory and lecture use for the studies of Physics and Chemistry. The former Physics laboratory, facing Troost Avenue, has been equipped to meet the needs of Biology lecture and experiment space. A bright chapel, cheerful in its whiteness, and a large study hall take up

the second floor. The whole of the first floor will be the gymnasium and auditorium.

Work was begun on the new addition late in July. September 23rd marked the inaugural Mass in the annex. The first classes in the new addition were held on the same day.

A triumph in pleasing color harmony and efficient arrangement, in choice selectivity of equipment and furnishings is the new library. The golden oak charging desk, the sturdy chairs and tables of the same color and material, the highly polished maple flooring, furnish a refreshing contrast to the olive green, steel bookstacks and dark green window hangings. The new library occupies the space formerly devoted to the students' chapel. The new equipment, color scheme and efficient arrangement of the library was sponsored by Fr. Henry.

Rockhurst Graduate Nationally Honored

Every year the Beaux Arts Institute of Design awards a scholarship to the young student of any U. S. architectural school who best solves a problem in Architecture. This year Joseph D. Murphy, a former Rockhurst graduate, merited the Beaux Arts Prize, the highest coveted honor among the young architects of the nation.

Mr. Murphy's winning design was a monument to the Spirit of the West. It is a great stone shaft rising out of a mass of carved pylons flanking its base. At the front of the monument a heroic pioneer figure faces the west, overlooking a vast plateau, a lagoon, a city. The north and south approaches are long avenues of modernized totem poles, each pole telling a historical anecdote in sculpture.

St. Louis University

Midwestern Conference, Catholic Hospital Association

On September 3-5 the Midwestern Conference of the Catholic Hospital Association, embracing hospitals of Missouri, Kansas and Oklahoma, held their seventh annual meeting at St. Louis University. Father

Schwitalla, Director of the Association, was Celebrant of the solemn High Mass in our chapel on the morning on the first day. Meetings were held at our medical school, Fathers Schwitalla and Garesché being among the speakers. Solemn Benediction in the afternoon of the last day concluded the conference. A large 20-page program was issued for the use of the delegates.

St. Louis—St. Elizabeth's Church

The Chronicle, published by St. Elizabeth's Church for the past two years, was chosen as the official organ of the Federation of Colored Catholics at its Baltimore convention at the end of August. Father W. Markoe and two delegates from St. Elizabeth's were at the convention. Two young ladies, who had taught very successfully for some years in the public schools, joined the Oblates of Providence, leaving for the novitiate in Baltimore August 19. Mr. Orion J. Wells has entered the novitiate of the Society of the Divine Word at East Troy, Wis., after four years at Bay St. Louis, Miss. Progress in collecting money for the new church is slow, but the need for greater facilities is daily more obvious. The large parlor has been converted into a class room with splendid results.

Prairie du Chien—Campion

War Department Honors Campion R. O. T. C.

Father Rector received a letter from the R. O. T. C. headquarters of the sixth area in which Campion is classified, stating that the Campion unit was among the first seven and thus merited special honors from the War Department. The Sixth Corps Area includes the states of Illinois, Michigan and Wisconsin, and in the tabulated list of percentages attained by the various units, Campion ranked fifth. The honors bestowed upon the Campion unit will appear in their true light from two considerations, namely, that Campion is the only Catholic school on the honor roll and that the rating given the Campion unit places the Corps above all the larger public schools in Chicago.

NEW ORLEANS PROVINCE
Home Missions

To the Editor:

At the request of the Right Reverend Bishop of Lafayette, I set out on the 25th of October for Roberts' Cove in Acadia parish to do a little mission work among the country people of that district. I was practically in No Man's Land, as the territory to which I was sent was not well known or definitely claimed by any of the three Pastors in the nearby parishes. Most of the people of this place were Acadians, though some were Irish and some German. Their homes were generally quite poor, scattered about through the woods at an average distance of five miles to the South of the parish church of Crowley. Immediately, the question arises why they did not go to church if it was only five miles away. The answer brings a difficulty which these people present as an excuse which will keep them from going to town for Mass many years to come. "We have no clothes and we won't go to church and be laughed at by people in town who have fine clothes." Whether you accept this as an excuse or not, it is theirs and they will cling to it just the same.

During my stay of three weeks, I lived in the home of a devoutly Catholic German family. When I asked the father of the family what I might do to pay for my stay, he was hurt and tears came to his eyes. It was a special privilege for them to have a priest come into their home.

Each morning this man's son drove me off two miles to the home of an Acadian lady where I said Mass on my portable altar.

On the first morning that I said Mass here, fifteen were present and five went to Holy Communion. One week later, there were 36 present for Mass and fifteen received Holy Communion.

The news of my presence among them rapidly spread and yet it took them some time to realize that I could

administer the Sacraments to them. First one, then another came to ask me to baptize their children. Then still others came for the Sacrament of matrimony. However, I saw to it that a class of instruction for First Holy Communion should be held right from the start.

When the day of the First Holy Communion finally arrived, the weather had been and was so bad that two of the class could not possibly come. Nor could they do so on the next day, which was my last among them. One was a little girl who was too sick to come out in such weather and the other was a young man of seventeen who could not get across the swollen bayou. I will return shortly, if fair weather comes, to enable these two to make their First Holy Communion.

The cove in which I worked has a little Protestant chapel known as Cai's Chapel. Here, this individual who had once been an excellent catechist for the Catholic Church, began his work of apostasy, first preaching the Apostolic doctrine and then, as today, the doctrine of the Christian Church. He has led many of the Acadian people away from the Faith of their Fathers. How? Mostly by playing a trick with their lack of education and affording them amusement. It is said that he once stretched himself out upon a plank in the sight of a crowd of these people. Then he had himself covered with a sheet. From beneath this pall he cried out to God asking Him to take him from this life if he were not preaching the right Gospel. God did not take him. "Ergo," as Shakespeare would say through the mouth of Gobbo. Would not you also be curious to see such sights and wonders? From frequent assistance at such meetings, these people gradually begin to feel the habit. Then they see the need. Then they see no need for the Catholic Church. Then they oppose the Church. Such is the process. Yet, they know that they should be Catholics. Their whole tradition is Catholic. They never were any-

thing else. While this realization is yet before their minds, we have time to bring many back to their Faith.

One day as I was leaving the home where I had held a little friendly chat with a family that should be Catholic, I was timidly asked if I would take a cup of coffee. "If I can get it," I answered. "Well, we were afraid to offer it to you because the preachers say you can't drink coffee and go to heaven." . . "Well, I am going to drink coffee and still hope to go to heaven if I do nothing worse." I won the hearts of those "Cajens" that time for coffee is one of the three strong weaknesses that all good Cajens possess. The other two are religion and dancing. Listen to the preacher's argument against tobacco. You cannot use tobacco and go to heaven. Proof: "Nothing defiled can enter into heaven," says the Good Book. But you see when you use tobacco it drips down on your sleeve. That is defiled, isn't it? Ergo.

That you may know what sacrifices these good but poor people will really make for their Faith, I give but one instance. It was the morning of the First Holy Communion. Three weeks of rain had blocked off our three main highways to the neighboring towns. The country roads of dirt were so muddy and cut up that not even a Ford could go through them. Swollen bayous and coulees had washed away the bridges from many of these roads.

As I could not get to the house where I had been saying Mass, I had to say Mass in the country school house. Then through all that cold and rain, not one of them coming by any way of transportation save by foot, forty of those generous people came to Mass. Many waded through water over knee-deep. There they were, going to Confession and assisting at Mass, receiving Holy Communion in those cold, wet, poor clothes. How many in our cities would go to Mass under such conditions? How many children make their First Holy Communion under such trying cir-

cumstances? It seemed that as the early church was founded on the blood of the martyrs, so our little mission would be founded on rain. I mean the sacrifices entailed under such circumstances. I tell you, these people still have Faith!

To sum up the work of those three weeks, let me say that I baptized six children, married three couples, and gave First Holy Communion to fifteen.

With one remarkable instance of God's goodness I will close. A lady of about forty was given up by the doctor as a dying woman. She had some sort of heart trouble. Upon my arrival out there in her neighborhood, I was called to see if I would not "bless her marriage," as they call it, before she died. I investigated at once. The following day, I went to her house, heard her first confession; heard the confession of her husband; married them and on the following morning brought Holy Communion to both of them. Two days later she sat up in bed. Four days lated, she was walking around the house. Six days later, she came over to Mass.

The Bishop is most grateful to the Society to have some one free to go about on this work in the remote and poor districts of his diocese. At his direction I will thus go out to the various places that need attention and try to gather in the stray sheep. Thanks to the Mission Society of St. Francis Xavier for the money they sent. I used it for pious articles and to relieve the needs of some of these good people. I am gathering Rosaries for distribution and even articles of clothing. Pray for God's blessing upon the work. I am, yours in Christo,

SAMUEL H. RAY, S.J.

Miami—Another Hurricane

The Southern part of Florida has had another hurricane. It did not do any special material damage to Miami, but it wore out the nerves of the strongest. Our weather bureau announced it for Tuesday night and all the memories and sufferings of the 1926 hurri-

cane strained at the nerves of the whole population. Had it come as per schedule, the whole city would have been prepared for it and the loss except in shrubs and palms would have appeared insignificant. Unfortunately, consecutive bulletins kept us on the "qui vive" till Saturday night. Business, schools, meetings, sleep, etc., all stood at a tense standstill and when the storm did come, it found Miami and the neighborhood a wreck of nerves. No lives were lost, no serious damage done in our city. Roofs leaked, a few windows were blown in and tiles torn off. We had our lights and water and telephone in working order during the whole period. Our church, rectory, convent and school tabulated a lost of $850.00 and that sum was paid promptly. Now, one can scarcely find a trace of the storm ruins.

New Orleans—Church of the Immaculate Conception

Simplicity and service have marked the life of Father Biever, who has just completed the fortieth year of his membership in the Society of Jesus.

He crowned that almost half-century of priestly life by yet another act of simplicity and service. Seventy-two years old, the beloved New Orleans priest climbed half a dozen ladders to the topmost tower of the rebuilt Jesuit church in Baronne street, and there, with silver trowel and bucket of mortar, laid the topmost brick.

It is a historic brick for many reasons. Not the least of these is the fact that it probably is the costliest brick in any building in the world. An anonymous donor paid $1000 for the privilege of dedicating that brick to the late Captain and Mrs. J. L. Vincent, of New Orleans, once notable figures in the Catholic world of the South. It is a brick that came to New Orleans in 1850, from France, part of a cargo in the hold of a sailing ship sent here with material for the first Church of the Immaculate Conception to be reared in the New World. That brick for more than three-quarters of a century has rested in the earth on Bar-

onne street, part of the foundations of the church. Now it tops the highest tower. Beneath it, imbedded in the mortar, is the parchment document that tells to whom it is dedicated, and that bears the name of the anonymous donor, safely sealed.

The only ones accompanying Father Biever as he climbed the tower and laid the brick, were George J. Glover, contractor; Victor Wogan and Joseph Bernard, architects; and some workmen. The silver trowel Father Biever used was the one made for Archbishop John W. Shaw, when he laid the cornerstone of the rebuilt historic church.

Father Biever, laying that brick, was qualified as the only priest in the world to hold membership in the Bricklayers' Union. When he first planned to do that task, he applied for union membership. To the top of the tower he carried with him his working card, signed by L. B. Vignes, president, and Joseph Chauvin, financial secretary, of Local No. 17, Masons and Bricklayers International Union.

MARYLAND—NEW YORK PROVINCE

Georgetown—Siegfried Begins Winter Lectures

It was announced at the School of Foreign Service early in September that the usual series of winter lectures held under the auspices of the school, would be inaugurated this year by Professor Andre Siegfried, of the *Ecole Libre Sciences Politiques.* Professor Siegfried will speak on "International Relations." His opening talk will be delivered on the evening of November 12. It is altogther likely that whatever plan is ultimately adopted Professor Siegfried will speak in Gaston Hall. Whether the whole series of lectures will be transferred from the auditorium of the School of Foreign Service to Gaston Hall is still undecided. The schedule of the complete course is not yet ready, but the Regent of the School, Rev. Edmund A. Walsh, S.J., promises it at an early date.

Undoubtedly Professor Siegfried will be a banner attraction for the opening lecture. He is well-known

here and abroad and holds a distinguished position in the field of political science. Two books which he has published during the last few years, "America Comes of Age," and "Post-War Britain," have established his reputation as a first-rate critic of American and British life.

These lectures of the School of Foreign Service, which are open to a selected group of the general public, have been growing in importance and interest during the last few years, and fit in excellently with the idea of the authorities of the University, that the institution should serve a wider circle than the immediate student body. In this connection the authoritative and stimulating course of lectures on the Russian Question, by Father Walsh last winter will be well remembered. Sir Bernard Pares, of the London School of Economics, distinguished international figure and perhaps the leading authority on Russia in England, it will be recalled, supplied for the second of these lectures. It is the intention this year to have the lectures traverse a wide field of international affairs and to make a particular effort to secure speakers of the very first authority.

Dr. J. B. Scott Receives Honorary Degree from University of Warsaw

Dr. James Brown Scott, Professor of International Law at the Foreign Service School, was recently presented with a degree of Doctor of Laws at the University of Warsaw, in Poland. Due to the fact that Dr. Scott had just returned from Europe, the presentation was made by proxy. Only two other Americans, President Hoover and Woodrow Wilson, have been similarly honored by the ancient university. The translation of the letter informing Dr. Scott of his honor, reads as follows:

University of Warsaw.

Warsaw, July 3, 1929.

Mr. Director:

In celebrating the tenth anniversary of our legislation in reconstructed Poland, the faculty of law of

the University of Warsaw unanimously decided at its meeting of the 22nd June, 1929, to confer the degree of Honorary Doctor of Law on you, Mr. Director, as one of the most eminent representatives of juridicial science. The Academic Senate of the University of Warsaw approved this decision at its meeting of the 28th of June, 1929. I have the honor of announcing this decision to you which has as its purpose the establishing and preserving the bond between law and juridical science in our country and in that of all the great civilized nations.

The solemn act of conferring the degree will take place on October 1, 1929, at 1 P. M., in the auditorium of the university. We should be pleased to have the privilege and honor of conferring personally the degree. However, if it is impossible for you to take part personally in the act, we beg of you to designate the person, i.e., the Minister Plenipotentiary of your country, whom you authorize to receive the diploma in your name.

Be assured, Mr. Director, of my high consideration and most distinguished sentiments.

(Signed) The Dean,
Prof. Dr. T. Brzeski.

Dr. Scott is already the holder of many degrees, from both American and foreign institutions. At the formal inauguration of the Rev. W. Coleman Nevils, S.J., as President of Georgetown University a year ago, he was made Doctor Utriusque Juris. He has served on several international commissions and was the United States delegate to the Sixth Pan-American Congress, in Havana. In futhering Pan-American good will Dr. Scott has always taken an active, intense, and important part. Moreover, he has made several appreciable contributions to International Law.

Fordham—$25,000 Loss Sustained in a Stubborn Two Hour Battle With Flames

A two alarm fire starting between the partitions on the second floor and rapidly working its way up

to the third floor and down into the basement of the Administration Building, completely destroyed the office of the Rector, Fr. Duane, and considerably damaged the office of Fr. Keating, the Treasurer, and three private rooms occupied by students on the second floor, finally eating its way to the third floor where the flames were checked by the firemen.

The first warning of the fire was the sight of smoke seeping through the floors of the building about 2:00 P. M. Timothy O'Leary and Gerald MacKinney in room number eight of the building had just returned from the campus, when they smelled smoke and upon investigation found it coming up from beneath the radiator in their room. O'Leary immediately notified Brother Dockery of this discovery, while MacKinney attempted to open the doors of the adjoining rooms to try and locate the origin of the smoke. O'Leary ran back to assist MacKinney and upon opening room ten, occupied by James McGrath and Dennis McAleer, were met with a volume of smoke which forced them to retreat into the hallway.

At the same moment Don Woods and James Thiry, who were standing near the telephone booth on the first floor, were called to the door of the Rector's office by Mrs. Neville, Fr. Duane's Secretary, and upon entering saw smoke circling from between the partitions. Brother Quinn, who was passing through the building, together with Woods and Thiry, ran down into the basement and found the room beneath the Rector's office thick with smoke. Brother Quinn dashed to the telephone booth to summon the fire apparatus, while Woods and Thiry snatched up fire pails and proceeded to throw water on the fire, but to no avail.

Mr. Waldorf, the Bursar, hearing the commotion in the hallway and the cry of "Fire!" obtained a fire extinguisher and assisted the others in their attempt to check the flames.

At the same time that Mrs. Ann Egan, telephone

operator, who faithfully stuck to her post throughout the entire fire, was summoning the apparatus, Mrs. Neville sent in an alarm from the college box.

With the arrival of Engine Companies Nos. 48, 79 and 88 and Truck Companies Nos. 37 and 38 on the first alarm, in charge of Battalion Chief Barry and Deputy-Chief Dennis Curtin, an ambulance from Fordham Hospital and a Fire Department Emergency Wagon also arrived on the scene.

Deputy-Chief Curtin upon arrival immediately ordered a second alarm to be sounded from the Bathgate Avenue fire box, which brought Engine Companies Nos. 75, 46, 72, 42 and Truck Company No. 33 to the campus. On this alarm the Police Department Emergency Wagon, Ambulance, Insurance Patrol and a squad of twenty-five policemen responded, who set to work tearing open the partitions and playing streams of water into the building.

At this point a score of students and members of the R. O. T. C. ran into the hallway to assist the firemen in salvaging six valuable Old Masters, paintings that have been in the university for many years. Firemen, under instructions of Deputy-Chief Curtin, removed the furnishings and equipment from the Rector's office and the Treasurer's office before the flames had reached them and carried them to a point of safety, while a squad of students who had volunteered their services helped in running the hose into the blazing building. The clanging of bells, the noise of sirens and fire whistles attracted more than a thousand students and groups of newspaper photographers and reporters to the fire.

The firemen got the blaze under control in a short time and received warm praise from the faculty and students for their efficient and heroic work, but it was almost two hours before the last line of hose was turned off and the smoke had cleared away.

Official figures set the loss at $25,000, which undoubtedly would have been much larger but for the

quick arrival of the firemen and the manner in which they handled the fire.

Morgan J. O'Brien, '72, Donates $50,000 to Fund

The Honorable Morgan J. O'Brien, '72, donated $50,000 to the $3,000,000 fund for which Father Rector is working, it was announced immediately after the Commencement exercises last June at which Father Duane appealed for aid. Justice O'Brien promised the gift immediately after the exercises but public announcement of it was not made until some time later.

The generous gift is not for any specific purpose but is to be used at the discretion of the Rector and the Board of Trustees of the University.

With the announcement of the gift an additional impetus was given to plans already under way for the reopening of the Medical School.

Father Duane's speech at Commencement was the first direct appeal to the Alumni for help. For the past four years new buildings have been erected and funds appropriated for the work of the various schools entirely from the University funds but in order to start the Medical school the aid of the Alumni is needed.

Justice O'Brien, now retired from the bench, graduated from Fordham in 1872. Before receiving his appointment to the judgeship he was one of the founders of the New York Title and Mortgage company. He has made many generous gifts for the advancement of Catholic education.

Ten Thousand Witness Commencement

Sunny skies and a gentle breeze provided ideal weather for the beautiful exercises that marked the eighty-fourth annual commencement of Fordham University, which were held on the university campus on Wednesday, June 12th. Nearly 10,000 persons assembled to honor the graduates with their presence and also to do honor to the Cardinal Archbishop, who presided, and to the Governor of the State, the Hon.

Franklin D. Roosevelt, who addressed the graduates and on whom Fordham conferred the honorary degree of doctor of laws.

Governor Roosevelt's address was an eloquent interpretation of the spiritual meaning of the word that is used as the motto for the State of New York—Excelsior—and a plea for a broader citizenship and a knowledge of our country.

"To live up to that great motto in its right interpretation," said the Governor, "should be the goal of our state. To think of that motto in its spiritual aspect, to think of it in connection with our duty to our fellowmen, to think of it in the light of the Golden Rule, will mean that the twelve million people, who by the grace of God, chance to be citizens of the human political unit known as the State of New York, will in the days to come measure up more widely and more truly to the highest teachings of religion and to the best purposes of our American civilization.

"One of the greatest privileges which I have had in connection with civic service has been the chance which it has given me to get to know the United States as a whole. It is true that many people in other parts of the country do not understand the higher purposes of the State of New York, but it is also true that some of us in the State of New York are not sufficiently understanding of the higher aims and purposes of our fellow citizens in other parts of the nation.

"In the final analysis, there is much of truth in the thought that one cannot hate a person whom one knows. Most prejudice is founded on ignorance; most wrong thinking and most dislike is on the part of those who are strangers."

The schools of the university taking part in the commencement were St. John's College, the Graduate School, the Teachers' College, the School of Business Administration and the recently organized School of Sociology and Social Service.

The Rev. William J. Duane, S.J., the president of

the university, in his address dwelt principally on the establishment of this new School of Sociology, and told of the need of $500,000 with which to carry it on. At the present time nearly $200,000 of this sum has been raised. Father Duane also told of plans to reopen the School of Medicine, which was discontinued some years ago because of lack of funds. Three million dollars will be needed for this work and he said that he hopes to see the building under construction within a year.

Among the recipients of the honorary degrees were two Catholic ladies who have devoted many years to sociological work in New York City. They are Lady Margaret Armstrong, wife of the British Consul, of New York, and Mrs. Rita C. McGoldrick, of Brooklyn. Cardinal Hayes in his address paid a fine tribute to these two devoted women when he said:

"I am delighted to see that Fordham has seen fit to honor two valiant women, two noble women, who are fighting for the home, for the sanctity of home life and for the highest possible virtue of womanhood. Today Fordham bows in reverence to Church and State when she honors our Governor, these good priests, these educators and jurists, but she goes farther when she does honor to the virtue of womanhood."

Referring to Governor Roosevelt, the Cardinal said:

"Today on her day of rejoicing Fordham, in honoring the various candidates for degrees, pays honor to the State, and in doing so she could not have chosen any one more exalted in the State than Governor Roosevelt. Since the day I first met the Governor when I entered upon my work as Chaplain Bishop of the Soldiers and Sailors during the war, I have had the warmest and tenderest affection for him. May God bless him again and again."

Mrs. Roosevelt and their daughter, Mrs. Charles Curtis Dahl, were on the platform with the Governor. Accompanying them also were his secretary, Gournsey T. Cross, and Miss Grace Tully, secretary to Mrs.

Roosevelt.

Besides Governor Roosevelt, Fordham University conferred honorary degrees of doctor of laws upon Harold G. Campbell, Herman A. Heydt, the Right Rev. Monsignor Michael J. Lavelle, Judge Alonzo Gustavus McLaughlin of Kings County Court, Lady Margaret Mary Armstrong and Mrs. Rita Connell McGoldrick.

The honorary degree of doctor of letters was conferred upon the Rev. Cornelius Clifford, who is celebrating his golden jubilee of graduation from Fordham. Dr. Clifford is rector of the Church of Our Lady of Mercy at Whippany, N. J., and is also a lecturer in philosophy at Columbia University.

Philadelphia—St. Joseph's College Students Plan Endowment

Students of St. Joseph's College, Philadelphia, seem to have hit upon a practicable and somewhat novel way of endowing their alma mater by taking out small insurance policies which can be kept up with scarcely any financial sacrifice over the term of the insurance and in the end yield a substantial sum for the exceeding needs of the college.

The action of each member of the recent graduating class in taking out a $500 twenty-year endowment policy, which is expected to represent a sum of nearly $15,000 twenty years hence, promises, we are told, to become a custom at the college. In that event, the time will come when the institution will enjoy a constantly increasing annual endowment as successive graduating classes become larger.

The particular merit of the scheme, which is entirely voluntary, would seem to be that it involves only a comparatively insignificant financial burden which the average student should be able to carry cheerfully and easily. It will be interesting to observe how the plan works out.